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The Contents

Cover — *In Common Things* by J. Minot Savage from *America to England and Other Poems.* Used by permission of G. P. Putnam's Sons
The Editors' Outlook 482
The Aim of Religious Education ..... Marion Stevenson 484
Socratic and Herbartian Methods in Religious Instruction—Continuing Notes on the History of Religious Education .... Henry H. Meyer 485
Educational Values of the Near East Relief ..... John Ralph Voris 488
The Pastor's Relation to the Church School ..... John R. Scotford 490
The God of the Beginning ..... Clarence E. Flynn 491
Learning by Doing — II. Providing for Christian Education Values ..... Erwin L. Shaver 492
What I Want from the Church 494
Why Pray? ..... Albert D. Belden 495
The Pilgrim Players — A Pioneer Group in Church Drama 497
The Church and Young Men ..... Charles H. Bennett 499
Fighting Inertia ..... Alfred White 501
A Window Exhibit ..... Charles N. Perrin 502
Talks for the Children's Church 503
The One Hundredth Psalm ..... Music by Lora Townsend Dickinson 504
Children's Notions ..... Ernest Bourner Allen 505
Do Projects Work? ..... Goodwin B. Watson 506
The Task of the Religious Educator ..... Percy R. Hayward 507
A Project in Church History — The Protestant Reformation .. Mason Crum 508
Play Periods of the Child ..... Elisabeth Edland 510
How to Make an Electric Map ..... C. E. Cushman 512
Teaching Church Etiquette in the Primary Room .. Martha Barnhart Harper 513
The Sand Table and How to Use It ..... Faith Bushnell 514
An August Program for the Primary Department ..... Lucy Stock Chapin 516
Suggestions for Summer Classes with Little Children .. Jessie Eleanor Moore 519
Training Teachers ..... Eunice Winn Smith 521
A Little Child Shall Lead Them ..... Elizabeth Jenkins 521
The Baby Moses ..... Priscilla Ordway 522
A Cradle Roll Department 523
Bible Stories for Little Children: Little Lad's Lunch; Jacob in Dreamland ..... Edna Applegate 524
Among Recent Books 525
Current Motion Pictures 528

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THE EDITORS' OUTLOOK

THE International Council of Religious Education calls attention to the fact that a Conference of Territorial and Denominational Workers in Religious Education will be held at Lake Geneva, Wisconsin, beginning September 2 and continuing through the week. This conference was authorized by the International Executive Committee and will constitute an annual coming together of all state and provincial secretaries to discuss problems of administration with denominational leaders and field workers, and also to give them an opportunity of conferring with one another regarding questions of particular interest to them.

It is recognized by all that one of the most vital problems confronting the denominational and territorial forces in their effort to work out a cooperative program in religious education is to make effective in states, provinces and local communities the principles embodied in the merger when the International Council was formed. This conference of denominational leaders and field workers with state and provincial workers will undoubtedly greatly facilitate the solution of this problem.

Such a meeting was urged by the late beloved leader, Marion Lawrance. In his last message to the International Executive Committee he said:

"What I would like to see would be for all of the paid workers who are eligible to gather annually where four or five days could be spent together in a quiet place away from the bustle of the great city. My thought would be that the first two or three days should be given up to the consideration of vital matters pertaining to organization, promotion, field work, etc., and then conclude the gathering with a day or possibly two days of what might be called 'A Retreat,' for the deepening of spiritual life."

A LEAFLET written by Cora Frances Stoddard and issued by the National W. C. T. U. sets forth the present privilege of American educators for giving temperance instruction. Miss Stoddard says in part:

"When thoughtful people who, previously, had not given much attention to the anti-alcohol movement, endeavored to discover why prohibition of the liquor traffic had come to pass, a significant number put a finger on the temperance instruction in the public schools, saying, 'For a generation or more, the future citizens in the schools have been taught the facts about alcohol. Here has been a powerful builder of the public opinion against alcohol that finally swept away the liquor traffic.'

"Teachers who have been giving this instruction earnestly and thoroughly have a right to feel that they have made one of the most important contributions in the history of America to a national act of world-wide importance. Hundreds of instances have been cited where the teaching of the school was a revelation to the parents at home, and has changed the thinking and practices of households in the matter of the use of alcoholic beverages. The task of the school in this matter is not yet done. The legal enactment of a prohibition law is the beginning of a new epoch, not the end of a finished story. What will the schools do in the new epoch to conserve what they have already helped win?

"The experience of one hundred and fifty years has shown that whenever educational work in the known facts of the effects of alcohol has proceeded fully and effectively, it has been accompanied or followed by effective results in increased sobriety or in restriction or abolition of the liquor traffic. When such education has slackened, temperance progress along these lines has slackened or the ground gained was lost. In the schools of today are the boys and girls who must bridge the gap between the period when the liquor traffic was outlawed, and that period, thirty or forty years hence, when there will be another generation which will not know from personal knowledge why America abolished alcoholic drinks. The schools can bridge that gap if they continue to teach to the children now in the schools the facts about alcohol that will enable them to say to their children: 'These were the conditions when the liquor traffic prevailed; these were the facts about the effects of alcohol on the individual and on society which caused our fathers to outlaw the traffic!'

"It is only the school that can build over into the second generation by teaching all the children now within its walls the facts as to the effects of alcohol and why these effects made it necessary to abolish the traffic. It will not be 'propaganda' work on the part of the schools. The instruction is a legal and logical part of instruction in hygiene. The record of adoption of the Amendment and the reasons for it is properly a part of United States history and civics. Present discussions of the alcohol question indicate clearly certain lines of instruction that are still necessary if we are to knit up the loose ends of public knowledge about alcoholic drinks and prevent slipshod thinking.

"A second appeal to the school to continue this work faithfully lies in the fact that among its children are hundreds of thousands not far removed from countries where the idea of total abstinence, much less of prohibition, is absolutely foreign.

"A questionnaire sent to state superintendents of public instruction in 1920 brought the general expression of opinion that the definite work of the school in training its pupils to intelligent sobriety must be continued. Reasons given were that 'it is necessary to acquaint all the children now in the schools, and especially newcomers of foreign parentage, with the reasons for the position the United States has taken against alcoholic drinks'; that 'it is important to insure an intelligent public sentiment to prevent or overcome illicit manufacture and sale of alcoholic beverages'; that 'there should be continued warning as to the alcoholic dangers in wine and beer, and in homemade fermented beverages.' The instruction, in the opinion of these educators, must be constructive and affirmative 'closely related with general work in forming personal habits of health,' for 'the appeal on the basis of formation of healthful habits is far-reaching and lasting.'

"This is the great present opportunity of the school.

We count upon the educators to rise to this great task; to prepare themselves for it in their normal and training schools; to study for it in their institutes and summer schools; to search diligently how to relate it to the health teaching of which it is a logical part."

THE following letter has been received from Stewart Nichols, an Amherst graduate teaching at Doshisha University in Japan, by one of the boys in the class which presented the play *The Man Who Wouldn't Give Up*. This play was published in THE CHURCH SCHOOL, March, 1924.

"I certainly was delighted to read your play. Congratulations on atmosphere and accuracy . . . Neesima is a real person to the students. I have attended two of the early morning services at his grave on the anniversary of his founding of Doshisha. It took a lot of effort to get up on a cold January morning at four thirty and walk several miles to the hill overlooking Kyoto. There at daybreak we sang hymns, heard a short talk about Neesima by a professor and renewed in our own lives his unselfish spirit and deep purpose.

"The dark gowns you wore are a fair substitute for heavy dark kimonos worn by the Japanese men. The national costume is very graceful, free and majestic, reminding one of what the old Roman senators must have looked like. What strikes us 'foreigners' funny at first is the wooden shoes, lifted above the ground by two cross pieces and making a big noise and scuffle. However, in the rain and muddy streets for which Japan is noted they are very convenient. Little children wear very bright kimonos with strange contrasts of color, and look like patches of rainbows running down the street, often with little brothers or sisters tied on their backs almost as big as they are.

"Japanese students have a lot harder schedule of school work than we. In high school they have about thirty-four hours a week of classes, practically all the time they are in school, and so work must be done outside. On the street cars I often see fellows studying. They don't have time to work out problems of their own and pursue some special interest as we do. The Japanese are said to be imitative. They don't have time to be original!

"Tomorrow evening I shall see Mrs. Neesima, the founder's widow. . . . In her lifetime Japan has undergone striking changes. When she was a girl, samurai would walk along the road in their slow swaggering step and, if they wished, cut off the head of any commoner who didn't get out of the way. When Doshisha was founded in 1875, there were still a few signs threatening death to Christians. One is preserved in the library here. Today Japan is becoming like our western countries. Almost everything we get in America can be had at the bigger stores, and one sees a lot of people, especially business men, in western clothes. Some leading statesmen and reformers are Christian, and others accept Christian ideals. Even Buddhists have adopted many methods and songs singing, 'Buddha loves me' instead of 'Jesus loves me.'

"The stamps on the envelope are the new earthquake issue, ungummed and unperforated, a great nuisance but interesting. All the machinery for making the old ones was destroyed in Tokyo. I saw Yokohama a week after the quake, and I could look through the business center for a mile in any direction without seeing anything a few feet above the ground except tangled telephone wires. But Japan has shown great spirit and is trying in every way to turn it into a blessing."

IN an interview carried by the *New York World*, Bishop Fred B. Fisher, Methodist Episcopal Bishop assigned to India, said: "They say that Gandhi is not a Christian. He says he isn't; and if Christianity were a matter of mere profession and pretense, that would settle the point. But Gandhi is living the Gospel of Jesus. He is demonstrating the truth and the power of our Master's teachings. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our Western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships."

Gandhi, Bishop Fisher says, is wielding more power than any military dictator and is doing so by contradicting our Western theories of power. He records that Gandhi once said to him that not even our missionary organizations have faith in Jesus; that in common with governments they put their ultimate reliance with respect to their property upon battleships: "That was not the way that Jesus taught you to act," Gandhi said. "Jesus said, 'If any man take away thy goods ask them not again.' "

The Bishop described Gandhi's trial. "He did not defend himself in court. When he was told that his words were treason, he replied that he was a lawyer and was well aware of that. . . . He thanked the Judge most feelingly for his courtesies and said he understood he would have to be condemned. And the English Judge was so touched that he expressed the hope that Gandhi would not have to serve out the whole sentence which it was his painful duty to impose upon him. The world hasn't invented any weapons that can cope with a spirit like Gandhi's," the Bishop said. "His non-cooperation program is acclaimed by hundreds of thousands who hold him an incarnation."

WHAT is perhaps the first concise statement by Gandhi himself as to his aims is contained in a letter recently written to an English friend, from which the following is quoted:

"Here is a brief statement of my activities:

"1. Removal of the curse of untouchability among the Hindus.

"2. The spread of hand-spinning and hand-weaving and the advocacy of the use of hand-spun and hand-woven cloth, to the exclusion of all foreign cloth and even cloth woven in Indian mills.

"3. Advocacy of simple life and, therefore, the avoidance of intoxicating drinks and drugs.

"4. The establishment of unaided national schools, both for the purpose of weaning students from Government institutions as a part of the non-cooperation struggle, and of introducing education, including industrial training, in keeping with the national problems.

"5. Promotion of unity amongst Hindus, Mussulmans, Christians, Parsees, Jews," and so forth.

Coupled with Gandhi's recent statement of unalterable opposition to a boycott of British goods, which he considers nothing less than revenge, this outline makes it clear that his program has more economic and ethical than political significance.

THE International Federation of Trade Unions is authority for an account of French charity in connection with the fund being raised for the German children.

A wounded ex-soldier writes: "I approve of the words in which you defend the cause of the little children who suffer, German or not. I am sending you twenty francs for the German children."

A very strong statement comes from the President of the Douai section of the League for the Right of Man, from which two collections, of one hundred francs each, had been forwarded. "Few sections of the population," writes the president, "have suffered as much from the war and German occupation as that of Douai. The mothers who brought us their contributions had children who have been hungry, and their hearts were touched at the thought of other mothers who can get no milk for their children. They have not forgotten that German soldiers tried to alleviate the sufferings of their children by bringing them food, delicacies, toys, etc.,—this occurred in my own family, and oftener than we dare yet to proclaim. And they thought with sorrow that it might be the children of these very men who are today dying in the arms of their mothers."

THE AIM OF RELIGIOUS EDUCATION

THE outstanding agency of religious education is the church school, or as it is named in many quarters, the Bible school. The latter name advertises the fact that in the popular mind the Bible is yet given the principal place in religious education. In recent years this primacy of the Scriptures has been indicated in many ways. There have been popular campaigns for promoting the use of the Bible in the Sunday school. Pupils have been encouraged to own and to carry their own Bibles. Worship programs have been used in which a formal salute to the Bible was given. Occasionally a public speaker would hold aloft a Bible before a convention audience and ask that it might be greeted with waving handkerchiefs. The work of memorizing considerable portions of the Scriptures by pupils both old and young is still encouraged. Occasionally an infant prodigy is called to the platform to repeat long passages of Scripture. At times a convention feature is the rapid fire question and answer of Bible facts.

No one would wish to depreciate the idea of the good of Bible study. However, it is evident that this in itself is insufficient. It is not enough for one to be for the most part principally a Bible-knowing person. Such a man may "search the Scriptures" and fail to find either the Christ or eternal life. One may study the Sacred Writings all his life with a veil over his face. History has recorded the devotion of a band of exiles who left their native land for bleak and unknown shores believing that "more light would break forth" from the sacred Scriptures. But they were hardly well settled before they proceeded to hang witches and make martyrs of Quakers. Religious education must therefore be more than the production of Bible-knowing persons.

RELIGIOUS behavior may be sought as the end of religious education. This is indicated at the present day in the discussion of "projects," "problems," "interests," and "life situations." We are reminded that there should be "no impression without expression." It is not unusual to test the work of religious education by the denominational loyalty and zeal it produces.

Good behavior is one of the most pleasing of the arts. Religious good behavior is always impressive. However, it may be of the quality of the religiousness depicted in the first chapter of the Book of Isaiah where oppressors of the poor and men with bloody hands are trampling one another in their eagerness to perform their religion in the Temple. Or, we may remind ourselves of the Temple worshipers in the time of Jeremiah who believed the presence of that institution with its ritual in Jerusalem would save the city in spite of their wickedness. In considering religious behavior we may not overlook the Pharisees praying impressibly in robes and phylacteries in public places. Nor may we overlook the great Saul of Tarsus who was blameless in the performance of his religion, relentless in his zeal for orthodoxy and conformity, and at the same time a murderous persecutor of the church of God. Religious education must therefore produce more than a Bible-knowing person who behaves well religiously. It should send out into the world knowing persons who behave well because they are good.

The Sacred Writings give full and true knowledge of what it is for a man to be "good." The Scriptures show us that to be good means to experience the vital use and the enjoyment of the qualities which distinguish a man as a creature made "in the image of God." God is good. His goodness is the ultimate. Surely, therefore, to be "good" may be considered the aim or the end of religious education. To this end the Scriptures are fundamental and essential. They are now as ever and always "able to make one wise unto salvation through faith which is in Christ Jesus." The Scriptures are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:15, 16, 17). The Scriptures must therefore have the principal place in religious education.

THE Scriptures give, also, examples of how people behaved who were seeking to be good. This is the value of the study of Bible biography as we have it in both the Testaments. This is the encouragement of the study of a man like David, or of Saul of Tarsus, or best of all of Jesus. From such study we "know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son" (Rom. 8. 28, 29).

Beyond this, that we should "be like him," there is nothing further. It is the glory of religious education that with the help of the Scriptures and other material that presents the same ideals we may make knowing persons who behave well because they are good, and are thus being "conformed to the image of his Son."

MARION STEVENSON.

SOCRATIC and HERBARTIAN METHODS IN RELIGIOUS INSTRUCTION

Continuing Notes on the History of Religious Education[1]

By Henry H. Meyer

THE culmination of religious instruction in question-and-answer form came with the rise of the so-called Socratic Method in education which dates from about 1776. It reached its culmination in the first decades of the nineteenth century, and from 1830 on rapidly declined, its permanent contribution to educational method being preserved in the larger psychological movement begun by Pestalozzi, and mightily augmented by Herbart and Froebel.

The Socratic Method

The Socratic method was based on the thought that instruction consisted not in imparting information to be stored in the memory, but in the development of ideas in the mind of the pupil. This it sought to accomplish by prearrangement of the subject-matter, beginning with that which is near and present to the senses of the child, and proceeding by means of an interesting conversational method from this to general and abstract ideas, and this in such a manner as to permit the pupil at each step to discover for himself the new or added element of truth. The earlier method gave the facts or truths to be memorized; the Socratic method led the pupil to discover these facts and truths for himself, and this by means of skillful and appropriate questioning which stimulated the mental self-activity of the learner and led him to think for himself.

The works of Gustav Friedrich Dinter may be cited as illustrating the Socratic method at its best. One type of theme development by means of questioning will be clear from the following partial discussion of the necessity of faith:

Question: What name in brief do we give to those who belong to the Christian Church?

Answer: *Christians.*

Q. And that means?

A. *Those who follow and learn of Jesus, those who confess his religion.*

Q. But if you were to regard all that Jesus taught as error, or even fraud, would you then deserve this name?

A. *No, I would not deserve the name.*

Q. What, then, would necessarily be required of a Christian?

A. *That he hold the teachings of Jesus to be true.*

Q. But this we often express in a single word. What is that word?

A. *Faith.*

Q. He, therefore, who learns of Jesus and desires to be a true Christian must not lack what?

A. *He must not lack faith,* etc.

[1]Copyright, 1924, by Henry H. Meyer.

Our chief interest in the Socratic Method is historical. In modified form it is still in vogue wherever the catechetical form dominates religious instruction. Since the middle of the nineteenth century, however, it has been superseded in the best religious instruction in Europe by the so-called Herbartian method, in which its essential elements form an important part.

The Herbartian Method

The development of modern educational method dates from the rise of the psychological tendency in education toward the close of the eighteenth century. Three men especially mark important successive stages in that development. They are Pestalozzi, Herbart, Froebel; and the greatest of these, so far as his influence on modern school-room practice, including method in religious instruction, is concerned, is John Frederick Herbart (1776-1841).

It was Herbart who first established educational work upon the basis of a unified mental life and development, whereas Pestalozzi and the great philosophers at the beginning of the nineteenth century, including Kant, based their philosophical theories on the older conception that the soul had a multitude of separate and distinct faculties, any one of which might be developed quite independently of the others. In the Herbartian method of teaching, based upon this unitary conception of the mind, the doctrine of interest is central and fundamental. A person is said to be interested when the thought or idea in the mind is accompanied by a sense of its worth and a desire and effort to hold it fast and make it a permanent intellectual possession.

The chief purpose of all formal teaching, according to Herbart, is to awaken in the pupils a free, self-active, many-sided, intelligent, and permanent interest in nature and in human life. To accomplish this the subject-matter of instruction must be suited to the age, capacity, and needs of the pupil. The instruction in turn must proceed according to certain definite steps which lead naturally to the awakening, deepening, and perpetuation of the intelligent interest of the pupil in the subject-matter with which the instruction deals.

Herbart himself gave only meager suggestions for specific instruction in religion. Like Pestalozzi and others, he thought that religious culture and training belonged rather to the home than in the school. The associations of home life, he argues, lend themselves naturally to the development of the religious consciousness and of religious experience. But the general principles of Herbart's pedagogy, as modified and developed by his many able succes-

sors, were promptly applied by the best and most progressive teachers to their work in religious instruction as well as to other branches of study. Some of these principles as thus modified, and as thus applied, are worthy special mention.

The Formation of Character

In the formation of character moral and ethical teaching must precede specific religious instruction, for without a basis of correct judgments of moral and ethical worth no real or valuable interest in religious life and experience is possible. Three successive steps may be distinguished in the development of personal character on its moral and ethical side. They are:

(1) Blind, but trustful and unquestioning obedience to external authority as exercised by parent and teacher, accompanied by vague and isolated experiences of moral feeling.

(2) Intelligent and reasoned obedience to recognized custom and law. This involves a conscious and freely willed submission to external authority, and is accompanied by a heightened moral sense, which in turn takes shape in formulated maxims and rules of action.

(3) The reign of ethical ideals. Objective external rules gradually lead to the formation of subjective ideals of right and wrong, which in the mature character control life.

These steps in the moral and ethical development of the individual are paralleled by three steps in religious growth:

(1) The dependence of the little child upon parental authority, protection, and care leads naturally, that is, under proper tutelage, to a like trustful faith in dependence upon the heavenly Father, and unquestioned obedience to his will as interpreted by parent or teacher. The free play of childish imagination pictures God in fantastic forms, now as a great, good man, now as a vague, mysterious being, far away perhaps up in the blue sky.

(2) But gradually a mastery of the familiar forms and objects of the outer world brings order out of chaos in the realm of the child's imagination. And with intelligent and reasoned obedience to custom and law there comes also a legal conception of his relationship to God as the great lawgiver of the universe, accompanied by intelligent submission to his known will.

(3) With the dawn of reflective thinking, and the consequent dominance of subjective ideals, there comes also a testing of the past religious experiences in the light of their probable value for life. Happy the youth to whom reflective thinking on matters of religion reveals the fact that in glad submission to the known will of God, in the acceptance of his help and guidance through life, and in the establishment of a permanent relationship of personal communion and fellowship with God, every life achieves its highest good, because its highest success. Such a youth reaches in the third stage of his religious development the experience of religious autonomy, or independence, in which faith is based upon intelligent personal conviction.

The two lines of character development, the ethical and the religious, merge and culminate in a fourth and final stage of experience, in which the individual socializes his personal experiences and seeks to relate these in some effective way to the life of the world and of society about him. The highest ideal of the Christian life becomes an ideal of service.

Concerning Aim and Method

The idea of God is the starting point of religious development, and hence also of religious instruction and training. The first effort of the religious teacher must be to lead the little child to think of God as the loving heavenly Father, the giver of all good gifts, the protector and friend of all his creatures. With such a conception of God firmly established in the child's mind, prayer and forms of worship will greatly further his religious development. Example is here more important than precept, as the child gains largely through imitation its first experiences of religious emotion. In the telling of Bible and other stories to little children, the teacher's aim must constantly be to lead the children to form spontaneous judgments of the worth of actions represented in the narrative. By the repeated formation of such judgments, rules, and later standards, of right and wrong gradually develop.

In the biographical and historical studies from Bible, church, and missionary history which belong to the second stage of religious development, the actual daily experience of the pupil is broadened to include ideal intercourse with exemplary personages who, like himself, though imperfect, were constantly striving for perfection; and in the light of their achievements he comes to realize the possibilities of his own life. In the light of their shortcomings he comes to realize his own weakness, and their reliance upon divine help and guidance teaches him dependence upon like help. Their faith inspires his; their religious experience stimulates and prepares the way of his. In the wise selection and right presentation of such exemplary characters lies the task and the opportunity of the religious teacher.

The experience of religious freedom, which marks the third step in religious development, can be achieved only in the inner life of the individual. So also the experience of forgiveness of sin, which is an essential part of that experience. At this point the study of the New Testament, especially the life and teachings of Jesus, is of fundamental importance in religious teaching. This must be supplemented by a study of church history, in which the perpetual and abiding influence of Christianity in the world is revealed. The study of church history, moreover, reveals the advantages of organized fellowship on the part of those who, through willing obedience to the teachings of Jesus, are seeking to do God's will, and of the ever-enlarging opportunities for service to the kingdom in service to our fellow men which fellowship and cooperative effort in the Christian Church afford.

It was not to be expected that the man who first conceived of the intellectual life as a unit, and who thereby took an epoch-making step forward in philosophical and pedagogical thinking, should also speak the final word in matters of pedagogical method as affected by his own educational philosophy. Yet it was Herbart who first set forth clearly and distinctly the theory of the so-called "formal steps" as the basis of method in teaching, and the path he pointed out has been trodden by a majority of the representative educators since his time. It is fitting, therefore, that present-day method in schoolroom practice, in so far as it represents a development, however great, of his theories, should still bear his name.

Aim of Herbartian Method

To appreciate and correctly apply the Herbartian method in teaching it is necessary to understand its purpose, which is the stimulation of intellectual self-activity and the development of intellectual independence in the pupil. More specifically, the "formal steps" in teaching represent an attempt to bring the method of formal instruction into harmony with the supposed intellectual processes, whereby knowledge is naturally acquired both in the individual and in the development of any given science.

In dealing with new experiences of any sort the human mind naturally applies two fundamental processes. It seeks first to analyze the new experience and to relate it in some way to past experiences. Technically expressed, a process of apperception goes on in the mind. The mind interprets the new object of sense, idea or truth by means of such experiences, ideas and truths as it already possesses, and in so doing at the same time works over the new experience thus interpreted, contemplates its larger significance, and, by a process of abstraction, arrives at an application or generalization of the new truth acquired.

In utilizing these general processes of the mind in the presentation of any specific lesson in religious teaching the final aim of all religious instruction must be kept clearly in mind. That aim is the development in the pupil of a life conviction deep enough, and an attitude of mind and heart strong enough, to shape character and control action throughout life. The starting points in such instruction are the individual ethical and religious experiences of the pupil, and the purpose of every lesson in religion must be to lead the pupil to some definite experience of ethical and religious significance.

Preparation and Presentation

The first step in every such lesson is one of preparation. The pupil must be brought into an attitude of mind favorable to receiving and reacting upon the new idea or truth, the presentation of which constitutes the purpose of the lesson. To this end any similar ideas or truths with which his past experience has already made him familiar must be recalled to his mind. The point of contact from which the lesson proceeds must be the familiar experiences of the pupil's everyday life, recalled in such a way as to awaken interest and expectation.

These being given, the second step, the presentation of the new truth contained in the lesson, naturally follows. But this again must be done in such a manner as to maintain the pupil's awakened interest and to stimulate his thinking. In so far as this is possible the pupil must be helped to discover for himself the facts or truths the teacher would have him master. Whatever the pupil is able to get for himself by reading or observation must not be given him as mere information by the teacher. This is especially true of older pupils in the upper Junior and Intermediate Departments. Though at times a too rigid application of this principle will cause interest to lag, and the lesson to partake of the nature of work, or even to a degree of drudgery, yet in the end the self-activity of the mind will bring to the pupil its own reward in a consciousness of increased ability to study independently, and in the joy of self-achieved intellectual possessions.

Amplification

But the lesson does not end with the mere presentation of new facts. These must be examined and studied in the light of their various relations and implications. If the lesson be from Bible, church, or missionary history, the inner causal sequence of events must be sought after. The motives of the chief character in the story must be analyzed and the historical significance of their actions discovered. The material of the lesson is amplified, and its deeper significance ascertained. This process of amplification, or "Vertiefung" (deepening), as the Germans call it, constitutes the third formal step in the method of the recitation. Here again the teacher must act as the wise and stimulating guide of the intellectual self-activity of the learner. The manner in which he performs this function will depend on the individuality of both pupil and teacher, and upon the character of the subject-matter of instruction.

The aim must constantly be to lead the pupil to form independent judgments of worth, estimates of value touching actions and events.

If, for example, the lesson be the story of Jesus and the rich young man, and the pupils be of intermediate age, such questions as the following might serve to direct thought to the deeper significance of the events: (1) What caused the young man to come to Jesus? (2) What did Jesus require of the young man, and how is his requirement to be understood? (3) What did the word of Jesus accomplish in the case of the young man? These questions in turn may require for their development others going more into the detail of the story.

It is at this point that the lesson should reach its climax in the appreciative interest and understanding of the pupils for events and persons of sacred history. If there be this appreciation of the significance of events and actions, there will come also a spontaneous emotional response on the part of the pupil, by means of which the value of the lesson to him will be heightened. But to have value this must be spontaneous. It should never be forced.

Generalization

The judgments of worth developed in the study of persons and events of history must now be given permanent form in maxims, rules of conduct, and in principles of action. Ideas of truth and of personality must be clearly developed—it may be the idea of God or of Christ, of the church, or of some abstract virtue or trait of character. Individual concepts and ideas must be clearly defined, and statements of faith and of creed growing out of the lesson must be formulated. All these different aspects of one and the same process belong to that step in lesson method which is called generalization.

Following this, or combined with it, or even with the preceding amplification, is another step or process, that of association. This can best be illustrated by an example. In the study of the passage in which is recorded the dispute of the Pharisees with Jesus concerning the keeping of the Sabbath, the pupils may be reminded of the conflict of the prophets with the ritualistic formality of religion in their times, or with the preaching of Luther against the dead ceremonialism of the Catholic Church; or again, the bitter antagonism which the orthodox reli-

(Continued on page 527)

EDUCATIONAL VALUES of the NEAR EAST RELIEF

By John Ralph Voris

SUNRISE and sunset mark no limits to the painstaking efforts of the girls who are learning the household arts at the Girls' Industrial School situated at Beirut, overlooking the Mediterranean. The picture at the right shows two girls sitting in one of the arches of the great verandah, making some of the beautiful needlework for which the Near East is famous.

Courtesy of the Near East

THE cause of hungry Armenian children has been on the whole rather efficiently placed before the children in the Sunday schools through stories and pictures in papers and Lesson Helps, as well as by means of leaflets distributed to the children at the time that they were asked to contribute; and by posters, motion pictures, and spoken appeals buttressed by letters and circulars to the superintendents, pastors and teachers. The Sunday-school children are conscious of starvation and of suffering through sickness, disease and persecution. They understand that this need has been in the Bible lands. They recognize that Armenian people have suffered for a long, long time. This has been real education and has been due to the support of Sunday-school leaders and editors, a number of whom have visited the Near East and have themselves seen the conditions which they have helped to describe.

Pity and Sympathy

This "hunger appeal" has developed in our children a sense of pity and of sympathy, a feeling of the obligation to divide with those who have less than themselves. It has not merely been giving, but giving in pity; it has not merely been an expression of sympathy on the other hand, but it has been sympathy with generosity. This development of the sense of loving sympathy and the corresponding response to give is of value—of very great value—to our children. The lives of children who have only normal American advantages have been sheltered, easy and indulgent compared with those of the children in the Near East for whom they have a feeling of sympathy. I believe that teachers need not feel that they are injuring children by telling them of the sufferings of other children; they are saving the souls of their own children.

This "hunger appeal" cannot continue in the future, as it has in the past, and be true to the facts; and yet this much is true; those children who have been saved will, for the most part, be hungry again and will face starvation if there is a cessation of sympathy and giving. Moreover, it will remain true, as long as these children are children, that they furnish to us a classic example of those who have had the iron of suffering in their souls.

Human Interest in Bible Lands

The Near East Relief appeal to children has given to them a definite, concrete interest in Bible lands—the land of Jesus and of the Apostles and of the early Chris-

tians—such as nothing else can give it to them. It has humanized the situation. It has made it concrete. It has put it in the shape of definite persons—little persons who have been helped by our children. This support must be continued, then why not let it be capitalized by teachers, superintendents and by writers on religious education? Let it make Palestine and Syria, Greece and Armenia, Constantinople and Persia real. These are lands that the children ought to be familiar with. Thus the Near East appeal can be made a powerful aid in presenting geographical and historical data from the Scriptures —facts that we are now trying to "get over" to the minds of the children.

Again, to present a factor that has had but little place in the past and must be developed far beyond the place given to it in this article may seem to imply, the Near East appeal can be the *raison d'etre* for creating in the children an interest in Near East Christianity.

This will add several elements. It will include the question of the relationship of Christianity to Mohammedanism and the importance of maintaining and sustaining the Christian churches in the Near East. It will mean presenting in simple terms the history and significance of the Eastern Orthodox churches—Greek, Armenian, Gregorian, Russian Nestorian—and what they have to give to us. This can be done for our children by pointing out the natural religious characteristics of the children of the Near East. It would mean, further, an explanation of the weakness of Eastern Christianity and of what inspiration and strength can come to it from our Western churches. It is a completely new type of missionary work. I recognize that the whole Western church will have to awaken to such an interest before we can properly evaluate it for the children, yet I am inclined to believe that we will have to begin, for the most part, with the children, and that it will be the religious educators who see the thing and who begin to interpret it.

International-mindedness

Again, the appeal of Near East Relief has developed and will continue to develop a sense of international-mindedness. True, all missionary education does this. But practically all mission work is taught as the conversion of non-Christians to Christianity—the conversion of individuals. With respect to the Near East, one does not think in terms of the conversion of individuals, although individuals are dealt with, but rather of a whole people; the Armenians—a whole nation saved—the Syrians, the Greeks. This is of profound value. It has to do with America's relationship and responsibility toward these peoples. It deals with the idea of preventing war, of creating brotherhood between nations. Our children have invested their money in the Armenians. It is going to be easier to teach them internationalism where there is a human touch.

Interdenominational-mindedness

But perhaps more than anything else just now the cause of assisting the children in the Near East makes possible the teaching of interdenominational-mindedness. The mission work taught to most of our children is to a greater or less degree sectarian in its nature. The children, of course, are not conscious of this denominational emphasis, but it is affecting their thinking nevertheless. But we can point out to them that all the churches of America are working together for the Near East. It is not a denominational matter. Near East Relief urges the churches not to proselyte the Near East Peoples but to assist them.

Again it is perfectly feasible to develop in our children a very great interest in the constructive program for the orphans of the Near East, their habits of industry to provide food and clothes for themselves, their possible occupations in the future, their physical and mental needs and the plans to supply them, the proposed program of moral training and character-building. All this is of course part and parcel of general mission education and is no better and no worse than training in other mission work.

Project Method

Again, whenever possible the children should be taught not only to give money to Near East children, but to work for them; to earn the money which they give by concrete service; to make dolls and toys for the orphans; to bring their old clothes and to help with Bundle Day Campaigns in communities; actually to *do* something that means tying up the work of their hands with teaching and with giving. This project method will have to be developed in conjunction with Near East Relief Campaign program in order to make it feasible, but nothing has yet been worked out.

Literature

In order to bring this educational side of the Near East developments to our children there must be not only the present method of using literature prepared and distributed by Near East Relief, but more especially must the Sunday-school writers and other leaders and religious-education editors of the various denominations study both the material in hand and the proposed constructive plan, and present it in program form for opening exercises, in pageants for evening services, in supplementary material to the lessons, and in the lessons as illustrative material. It should be brought to the teachers through teachers' training classes; should be considered in the Sunday-school conventions and institutes, not so much as a method of raising money as of education. It is obviously impossible for Near East Relief to do all of this; it must be accomplished as a regular part of the church work.

One could write at length about the educational values of the general work of Near East Relief to adults as well as to children; how the presentation of this cause from the pulpits in this country has assisted and will assist in developing an international-mindedness, how it makes for an interdenominational spirit, as the churches of the communities unite in a general campaign for this cause; how it fosters the relationship of the Western Church with the Eastern Church; how it increases the spirit of generosity and develops the sense of personal responsibility for World Christianity. All of these things are big in their results from past work and yet greater for their future possibilities.

These are some educational factors in our home program. The problem of educating the children in the Near East Orphanages overseas is still a more interesting and more important field of study.

THE PASTOR'S RELATION TO THE CHURCH SCHOOL

By John R. Scotford

THE pastor and the church school need to define their relation to each other. Both have blundered. Too many pastors have regarded themselves primarily as preachers, and have taken their relationship to the church school as an incidental matter. Taking an active interest in its affairs seemed a trifle beneath their dignity. Too many church schools have been run as independent institutions without any reference to the total program of the church, and without accepting any large degree of leadership from the pastor. Some superintendents have regarded the pastor as a convenient person to call upon to pray and as an easy victim upon whom to impose a teacherless class. But when either the pastor or the church school ignores the other, disaster results. The relation of pastor and church school can best be defined in the light of their functions.

The Pastor as Leader

The pastor should be more than the preacher, he should be the leader of the church. Preaching is a great function of the church, but fundamentally it is incidental to the larger aim of realizing the will of God among men. The first duty of the pastor is to serve this larger aim. He must preach, but unless he do more than preach, he will fail. He is the leader of the church in all its activities and is responsible for its success. He must further the interests of the kingdom through every agency which is available. The school cannot be ignored by him.

The church school is the most important single activity of the church. The best attended service of the church is commonly the church school. It touches the life of the young during their most responsive years. A child attending the school means far more for the kingdom than a name on the church roll. Under the present system the responsibility for the religious training of the next generation rests almost wholly upon the church school and it needs all the help which can be had for its task. It cannot afford to ignore the pastor.

The pastor needs the church school because of the avenues which it opens for his more general ministry. The enrollment of the school will commonly open more doors for him in the community in a more cordial manner than will the membership list of the church. The school is his best point of contact with those who are outside the active fellowship of the church. The pastor needs the school as a means of expression for the religious life of his people. Church-school teaching is about the only form of lay religious activity which Protestantism has developed to any great extent. The wise pastor is ever putting his people to work, and there is no limit to the number of workers which the church school can absorb. The school amplifies the voice and influence of the pastor in a wonderful way. In the pulpit, his is a single voice, but in the church school his influence is expressed through the lives and voices of many. The pastor cannot do the real work of the church even in its narrower sense without the church school. But the church school must also rely in large measure upon the pastor if it is to fulfill its function. The church school is too great an undertaking to be carried on wholly as an amateur activity of volunteer workers. It must have trained leadership, and the pastor is the one person to whom it can look. Even where there is a staff ministry, the ultimate leadership must be with the pastor. The director of religious education is impotent unless his ideals and those of the pastor are identical. The churches are slowly coming to realize the necessities of the situation. In considering men for the pastorate, their record in reference to the church school is being scanned. Occasionally the school is given definite representation on the committee charged with recommending a pastor. Perhaps the day will come when the church school will have an equal voice with the church in the calling of a pastor, for it must claim the talents and the time of the pastor if it is to be rescued from the bog of amateurishness in which it commonly wallows.

Some of the Details

Now let us look at some of the details of the relationship of pastor and church school. The school should share equally with the church in the pastoral labors of the minister. Curiously, there are men in the ministry who have not yet discovered this principle. In the ordinary parish, the homes of the children are the most profitable field of labor. If the aim of calling be the recruiting of the kingdom, not the coddling of saints, this is the place where the pastor should do his calling. The pastor is the ambassador of the church to the homes of the people. It is his privilege to know the children and their parents intimately. This knowledge will give him the background against which the educational work must be planned. In the homes he can check the work of the school. He will learn which teachers and which courses of study are succeeding and which are failing. He will discover the real needs of the children. He will find opportunity to lead both the parents and their children closer to the kingdom of God. Pastoral calling is essential to the deeper work of the school.

The pastor must be the educational leader of the school. Whether there be assistants or not, the responsibility for the educational work of the school rests on him. Usually he will be the active director of the educational work of the church, not only in its general policies but in its detail as well. If he is to do this work successfully, he must be given a free hand. His voice must be listened to and his proposals given a fair trial. It must be assumed that he knows something about educational work.

Especially will the pastor be concerned with the curriculum and the teaching staff of the school. There are now a goodly number of lesson courses available, and they are of increasing complexity. Rare is the lay superintendent who understands them, and rarer yet is the secre-

tary who knows how to order and distribute the same! The graded system will not work itself. Unless some one who understands it constantly watches and checks its operations, things will get themselves into a tangled mess, and a revolution will be imminent having as its aim the "throwing out" of the graded system. A competent person must have the oversight of the graded school including the ordering of the supplies, and many times this person will be under the direct supervision of the pastor. But especially should the pastor seek to study the educational results of the instruction. Here he will come into close contact with the teachers. Most of them he himself will secure, many of them he will train, and with all of them he will counsel. He should bring to the teachers his knowledge of the homes of the children. He should explain to them the purposes of the lessons. He should face with them their difficulties.

As Chief Executive

To what extent should the pastor be the executive head of the church school? That depends upon the local situation and upon his own talents. The general principle may be accepted that the church school is too important to be allowed to run in a haphazard fashion. The efficiency of the school is more important than the nurture of the vanity of its officers. It is the business of the pastor to see that the school is administered with such efficiency as to commend it to the community. He is justified in taking whatever steps may be necessary to that end.

Some pastors act as their own superintendents. This is often the case in smaller churches and simplifies the problem by eliminating the necessity of working through a superintendent, sometimes a difficult thing to do. It gives the pastor a direct approach to his problems. The office of superintendent has with it the tradition of considerable authority. Yet in the long run it is probably better for the pastor not to occupy this official position. The same result may be obtained better in other ways. Without being the platform superintendent, the pastor may in large measure direct the work of the school. In fact in many cases this can be done more satisfactorily if he is not compelled to be on the platform.

What should be the relation of the pastor and church-school superintendent? They should not be competitors for honor or glory, but good friends serving in a common cause. By frequent consultation they should reach substantial agreement as to the general policies to be pursued, and then each should act freely for the other. It is a nuisance when pastor and superintendent have to consult each other on every detail of administration. The superintendent, or better yet, the superintendents, may make a large contribution to the life of the school. Every school needs a constant supply of new ideas, and no one mind can supply them all. Also the work needs to be studied from as many different angles as possible. The best thing to ask of a church-school superintendent is not that he give so many hours to the detail work of the school, but that he apply his mind to the solution of its problems. When the work of the superintendent is interpreted as exploring the possibilities of the school, then the task becomes fascinating, and it is easy to enlist a high grade of talent.

As General Supervisor

Should the pastor teach? Many do with great success. Oftentimes the pastor is the only properly qualified teacher for an adult class. Yet it is better if the pastor can be free during the lesson period. The ideal task for the pastor is that of general supervision during the lesson period. By keeping his eyes and ears open he can discover many things. Without being a police officer he may yet make suggestions which will add to the order of the school. He can quickly discover whether a teacher is really teaching or not. Such service is not hard on him, and yet it may add greatly to the success of the school.

The responsibility for the success of the church school rests with the pastor. In discharging this responsibility some men will work in one way and some in another. The important thing is to get the work of the school as well done as may be possible under existing conditions.

THE GOD OF THE BEGINNING

IN the beginning was God. Beyond Time's threshold he hovered,
Back of the earliest dawn or the flush of the first fair spring.
Farther than eye has disclosed or the keenest thought has discovered,
Moved in the silences vast the Maker of everything.
Back of the first heart-ties and the first warm heart-fires lighted,
Back of gleaming sky, the sea, and the shining sod,
Back of the first fond dream that a hopeful heart e'er sighted,
Lingered the Soul Divine and brooded the Love of God.

IN the beginning was God. O'er struggle and strife diurnal,
The void, and the mist, and the darkness, the mire, and the slime, and the clay,
Through the long course of the ages has watched the Spirit Eternal
Seeking for men the dawn of a better and kindlier day.
Brooding, watching, and hoping — but, withal, ever beseeching,
Over the track of time a saving shade it has cast,
And into the distant future as far as the years are reaching.
In the beginning was God, and God shall be at the last.

— *Clarence E. Flynn*

LEARNING BY DOING

II. Providing for Christian Education Values

By Erwin L. Shaver

IN our first article we stated that the source of things to be done by growing Christians in our church schools was to be found in the task of building the kingdom, or democracy, of God. We also suggested various typical enterprises in which children and young people might engage. But if the church is now to adopt and practice the principle of learning by doing, a more important question is, "How can we make it most effective?" That is, just *how are we to go about it to provide activities which shall be educational with the Christian standard in mind?*

Facts to Be Considered

It seems that there are several facts which must be considered in the choice of enterprises to be used in the religious-educational process.

1. *We must select those enterprises in which there is a REAL interest on the part of the pupils.* There can be no learning without interest, that is, interest in the activity itself, not in some reward for the sake of which the activity is endured. Even though some of these things which our boys and girls would like to do are not just the things we desire for them, nevertheless we must begin upon the level at which we find the children and move forward to higher levels. It is not necessary, however, to "sugar coat" activities in order to get children to undertake them. A great number of worth-while things can be done which require no coaxing or bribing to set the children to work enthusiastically. We must bear in mind, also, that the activities chosen must be judged from the viewpoint of the boys and girls and not from our own. Our experience is wider, our standards higher, and our ways of doing things more complex. We cannot expect them to attain all at once our standard of activity.

Children joyfully enter into such tasks as making themselves useful at picnics and church suppers, helping the janitor, and ushering. It is far preferable that the interest be in a small thing at first and then grow to include an interest in larger things, than to get a forced attention upon seemingly big things and crush out any further interest. Fifty cents given to missions cheerfully and intelligently by a class will lead to a far greater missionary spirit in the future than one dollar secured mainly upon the basis of rivalry to exceed the quota of some other class or to please the pastor or teacher. Our own experience in giving is ample evidence of this truth.

The girls in a down-town city church who could be interested at first only in a discussion of the meanings of our various holidays were finally led through an accident to one of their number to discuss the relation of health to Christianity. This resulted in a greater interest in what Christianity really means, and finally in an unprompted desire to study the life of Christ, which they had been unwilling to do several months before. Another group of girls in a community made up of professional people, of their own accord, suggested that the textbook be dropped and the class talk over such matters as the nature and meaning of God, salvation and other weighty theological problems. They had come to a time in their lives when they felt a real need for answers to these problems and had been encouraged by their teacher to express their own feelings in regard to deciding upon the activities of the class.

2. *It must be borne in mind also that whatever activities are chosen must be such that as a result the child will BE a better Christian;* that is, we cannot rest satisfied that the child merely *knows* more about Christ and Christianity, but that he *feels* more of a Christian and *acts* more like one. This cannot be done by limiting activity to intellectual discussion alone, nor to such emphasis unrelated to other aspects of life. We must go with him all the way through the process of living. If we wish him to be loyal to the Christian life, we must give him a task, help him to do it, and after it is done, help him to look back upon it and draw from it the ways and means of doing a similar task better next time. Mere suggestion of ways in which one may express Christian virtues will never do, nor will artificial schemes of service activities suffice. Too great stress cannot be placed upon this point. Numerous attempts are being made to devise "projects" by means of which an already existing course of study may be "put across." Such plans will succeed only to the degree to which the principles we are here emphasizing are acted upon.

3. *Another fact which we must take into account is that things to be done must make some contribution to a Christian society.* It may be that this contribution goes no further than to make one person more efficient, or it may be that this contribution is of far-reaching significance to the world at large. Whatever is done must increase the amount of good will and brotherhood in the world. Any enterprise used in the teaching process which does not do this is valueless. The doing of these things for the sake of others in no sense conflicts with their selection because they help the child to *be* a better Christian, as stated above. These two emphases are but two ways of looking at the same enterprise. In one case we look at it from the standpoint of the effect it has upon the child, and we say that he is becoming more and more Christian. In the other we look at the effect upon the world and we say that he is making the world better. These two principles of selection of activities are thus correlative.

4. *Another very important factor in increasing the educative value of activities is the matter of working together.* While, of course, there are many projects which a child might well undertake alone, yet growth in character demands happy adjustment of each child's life to the lives of others in his circle of acquaintance. Consequently, when pupils work together to carry out some piece of worth-while activity, there come additional values, such as decreases of snobbishness, improvement of quantity and quality of work done, specialization and use of varied talents and lessons in group organization and government. Younger pupils have been known to make up programs and plays to entertain and instruct their older friends.

Young people's groups have shown their cooperation with children less mature by acting as their coaches and play leaders, making equipment for their classrooms, and giving parties for them.

3. Finally, we should be sure that every activity engaged in is, at least to some degree, motivated by the Christian spirit. It is all very well to lead the boys and girls in hiking, that they may enjoy the beauties of nature and each other's fellowship and derive many personal benefits, but we must not stop here. One group of boys undertook a hospital hike. They carried with them on stretchers some of their crippled friends from the hospital and helped them to enjoy the great out-of-doors. The more we can get activities of the latter kind into our program, the better.

Improving the Quality of Activities

An examination of the various activities which are already being introduced into our church-school programs gives us considerable encouragement, but suggests at the same time that we be on our guard to avoid the inclusion of those which have little value aside from keeping children busy at something. "Expressional activities" are too frequently unrelated to the main program of the school. Then, too, they are often "babyish" and suited rather to little children than to those with bodies and minds of greater growth. Many other criticisms might be added. For example, we have been leading children to think of social service and missions as largely a matter of giving money. Two disadvantages of such giving are, first, that the objects for which the money is given are far away and the personal touch is lacking, and second, the amount to be given and the specific field to which it is to be given are all planned out in advance by adults, giving little opportunity to the children to develop originality and spontaneous generosity. Again, for example, gifts of flowers or fruit for the sick, while very good in themselves tend to become commonplace. The destruction of old clothing no longer seems suggestive class discussions. The great difficulty with the kind of activities which we have been suggesting to our children is that the Christian enterprise has not been thought of in as large terms as it should be.

To suggest just how to improve the quality of the activities which ought to be the core of our Christian education program, attention is called to such points as the following.

1. We must move on to larger tasks of a more constructive nature, particularly in the case of older children. It is significant that adolescents find little to do in the church. It would seem that they are quite dissatisfied with enterprises that look to them childish because associated with their earlier years, and are seeking larger fields of endeavor, which too frequently are not to be discovered.

An example worthy of emulation is found in the case of the young people of a church in the residential section of a large city who planned a campaign for arousing the interest of the Christian voters in a coming election. After discussing it in their own meetings they sought the cooperation of other young people's groups in near-by churches. The result was a visitation of the homes of the voting church membership in that section of the city. The visitors went out two-by-two, each major political party being represented on a team. The consequent arousal of Christian sentiment made a profound impression upon the citizens and the whole affair was more than worth the effort the young people had put forth. It is as unnecessary as it is unfair to ask adolescents to limit their Christian activity to waiting on table and decorating the church, helpful though these things be.

2. We must be on the lookout for things which require more thinking to accomplish. It does not require a great deal of thinking to do some of the things suggested above. We have not been sufficiently on the watch to catch the suggestions of our boys and girls themselves with regard to things which would make a happier and more Christian world, nor have we encouraged initiative and originality on their part. If we let them feel and know that we are in earnest about getting something done for the kingdom, they would be quick to respond with suggestions as to what they themselves might accomplish in the sphere of life with which they are familiar.

One group of boys in the course of their discussion came to the matter of the Ku Klux Klan and the question of the abilities of the various races. Since the class was accustomed to look into both sides of an issue, they decided to call in a university professor who was an authority upon such matters to give them the facts accepted as true by students of anthropology. An interesting sidelight on the attitude with which the boys approached this part of their project was their collection of five dollars to pay the expert for his services! The result was a greater knowledge and appreciation of the contributions of all races and nationalities to the development of civilization.

3. Then, too, we must try to enlist their interest in enterprises covering a longer period of time, guarding, of course, against such tasks as might become monotonous and cause discouragement. There can be no sustained interest in a series of unrelated gifts. Whatever is done should have a continuity and relationship to some greater task. This larger task may be somewhat symbolic, such as a year's "Program of Christian Conquest" or "Building the House of Friendship."

In a certain high-school girls' department one class had undertaken to make a book of *Heroines of Service* to be sent as reading material to a school for colored girls in the South. Out of this piece of service grew several scrapbooks illustrating life in the North, the request to have a Negro minister address them at their Girls' Conference, the enlisting of a room in the church home, the sending of colored dolls to the southern school at Christmas, going plays to raise two hundred dollars toward replacing a building of the school which had burned in the meantime, and, finally, raising a three hundred dollar gift to their home missionary society for work with colored people, in order that a colored girl in their own community might have the position which the new funds made possible and earn her way through college!

4. Another element in the discovery of larger tasks is the finding of those types of service which require more sacrifice of time or money or personal comfort. Too frequently the money given has been coaxed from a generous parent and has little significance for the child other than merely his doing what the other children are doing.

Instead of making a strong emotional appeal to his young people to secure funds for the Near East Relief, a wise superintendent obtained additional copies of the

letter and gave them to his Young People's Council without indicating his own decision in the matter. Objection to further giving was raised by some on the ground that they still had a piano for which to pay. But one young man met this with the plan to appeal for a self-denial week to the members of the department. Suffice it to say that the plan was carried through by the young people themselves and sixty dollars was raised in this manner.

5. *We must enlarge our types of service also so as to make them not alone of a material nature but of a spiritual nature.* It is not enough to give food or clothing or shelter to our friends. We must give them mental relaxation, personal consolation and fellowship and other food for their spiritual lives.

An interesting illustration of this kind of service is found in the story of a class of six-year-olds whose teacher told them of a visit she had made to a class of foreign children in a slum Sunday school. The particular point of emphasis in the teacher's sympathetic description was the fact that these children went to Sunday school in a very dark and dismal basement room and had no pretty curtains at the windows such as they themselves had. One little girl then suggested that they might make curtains and give them to the class which met in the dingy room. The teacher and the children together chose the color of the curtains, purchased the material and made them. Then they went to visit their new-found friends and presented their gift. The friendship thus made by personal contact resulted in return visits from the foreign children. Such gifts of self in addition to material things is very much needed in these days of racial and national consciousness.

WHAT I WANT FROM THE CHURCH

By an Eighteen-Year-Old High School Senior

The minister of an Ohio church sends us this "revealing human document." At a banquet of the high-school department of the church school two young people were asked to speak on this subject. These are the remarks made by one of the young people. Many leaders may consider them with profit. — *The Editors.*

THE subject I'm to speak on is a hard one. Hard for this reason, there are so many things that I want from the church that I had a hard time choosing among them. There is something radically wrong with the church, otherwise the young people would like to go there. We manage to enjoy school, in spite of the grind and work; the schools have managed to make their work attractive. And I am going to show where the church has failed in comparison with the schools.

There are some things which this church in particular lacks. I shall speak of those first, then go on to the subject of what churches in general lack. First, there is the matter of room. Young people like plenty of it; they are used to it; they demand it. At our high school new additions have just been made. The school board recognizes the fact that students require room if they are to do their best work. But does any one look forward to coming to the church to classes and meeting as one class does in the upstairs hallway, where all the noise reaches them, drafts come up from the front door, and some one is continually crawling over them to get into the adjacent room.

Another thing which is really so obvious that it hardly needs mentioning is the matter of socials. We need more of them. One reason why we haven't had more is because those we have held have not been much of a success. If they had been very successful, popular opinion would have demanded more, and we would have had them. Now there are two reasons why they haven't been a success. Invariably the night picked for a social is one on which some big school event is scheduled. Tonight for instance, there is a big basketball game on. I wanted to see it. All of us did. And a good many went; the rest of you have for reasons of your own chosen to come here. To tell the truth, if I hadn't promised to speak before I knew of the game I wouldn't be here. This ought to be avoided. Another reason for lack of success is this: we can't start any plan without the help and advice of our teachers. But our teachers have other interests, outside work, that demand their time. They can't be bothered. But at school we can always get a hearing from any teacher at almost any time.

That is the whole thing. What we are used to at school, we find lacking in the church. The atmosphere of the church is entirely different from the atmosphere we are accustomed to at school and at home. It was aptly stated by one of my teachers at school that "The eighteenth century freed men, the nineteenth century freed women, and the twentieth century freed children." We children have been allowed to do every conceivable thing within the last twenty years: we run a magazine board, we govern our schools by a student council, we finance theatricals. In the homes and schools the child has become the center of interest. Here is my point, when we enter the church what happens? We enter the place where our elders rule. We don't understand it. We are no longer the center of interest. There is no longer use for our initiative. Our writers, speakers, actors, cartoonists, what use is there for them? Of course we have an occasional play. And they have been huge successes. Why not? We did the work. But at school we have something on all the time. Not once a year but once a week or more. We need an outlet for our initiative. The church needs to recognize that we possess it. It is behind the times. Let them ask the schools how they are run. They will find the students run them, and perhaps as successfully as our elders run the church!

Because of this difference in atmosphere, though we join the church with enthusiasm, we soon become lukewarm. We actually become hypocrites. We are forever trying to be that which we are not. What I have been trying to say is this: Most of these reforms cannot be instituted by our elders. Many of them can help us, back us up, but it's time that you, the young people of our church, took the lead. It's up to you. What are you going to do about it?

WHY PRAY?

By Albert D. Belden

THE most straightforward answer to this question is simply "because we cannot help ourselves." But before pressing such a conclusion it is well to clear out of the way certain difficulties that often present themselves to earnest minds. The three with which I propose to deal are as follows:

1. If God is wise and good he will do what is best without our asking. If he is not wise and good it is useless to appeal to him.

2. We are so insignificant and there are so many of us that surely God cannot pay attention to all. We must appear in his eyes as the mites in the cheese appear to us.

3. We are so ignorant and foolish that our petitions cannot really be worth attention by Almighty God.

There are few really thoughtful people who have not been tormented at times by reflections such as these. What can be said in reply to them?

If God Knows All Our Need

Curiously enough the greatest authority upon religion in human history, Jesus of Nazareth, as though he foresaw such an objection to prayer, gives us at one and the same time the most earnest assurance, "Your heavenly Father knoweth that ye have need of these things," and the clearest commands that we should nevertheless pray. This at least suggests that there are aspects of this very question that may have escaped our notice. If God is wise and good and can be known, would it not be highly *unnatural* for his human children to say *nothing* to him? Indeed, very few people who harbor this objection to prayer deny the possibility of the value of what they call *communion* with God. Yet a little reflection will show that communion really resolves itself into asking. The needy spirit of man cannot associate with the bountiful spirit of God without *asking* by its very attitude and its inevitable desire. You may speak of prayer as meditation in the presence of God or as simple communion, yet the question always remains, Why meditate or commune with God? There can be only one answer, Because he is so worth while communing with, because he is so much greater than ourselves, because we have such need of him, need for his truth, his love, and his power. All the time in such communion the soul is strenuously though silently asking God for something and for *something which surely he is absolutely willing to give.* Here we see the danger of permitting this objection to have too much weight, for the stifling of *petition* leads all too easily to the stifling of *aspiration,* to the failure of all requests whatsoever, till at last the soul makes no spiritual movement of any kind toward him.

It is so fatally easy for this objection, which is usually aimed at prayer for material needs, to take the form of objection to requests for spiritual help. If God knows all our need and loves us, why should we have any concern at all even for spiritual well-being? Why any effort of any kind on our part? We have but to do nothing and to be nothing if we would show our faith perfectly, lest by doing anything we should reflect upon his goodness. This, of course, is simply absurd. It works out at last to the position of the spoiled child in the home. "Father loves me, he will look after everything, I need not trouble. Let father work! I won't!" Faith of that kind spells disaster, not salvation, for the soul.

Man, the imperfect, cannot sustain relations with God, the perfect, without his intercourse becoming inevitably an appeal, a constant petition to the larger life that he sees. Imagine a reduction of God and man to the level of an automatic bestower-of-the-benefits at the one end and an automatic receiver at the other! Two speechless machines ignoring each other's personalities! Such a condition is really the death of relationship. Whatever God and man might then be they would not be Father and child.

We Are So Small and God Is So Great

This objection, you notice, is very different from the preceding one. That rather assumes that we are so valuable to God that he will not fail us even though we ignore him. It is scarcely conceivable, therefore, that any one should hold with these objections at one and the same time.

We of these modern days have been forced into a new sense of the smallness of our human world in comparison with the universe. The new astronomy has revealed such appalling magnitudes and depths and powers beyond this little planet. As a great astronomer is reported to have said after looking through one of the greatest telescopes the world possesses, "Well, you cannot shake hands with the Creator of that!" Yet after all it is the mind which is the measure of the man. We do not take stature as any necessary indication of greatness of personality. We do not esteem the elephant because of its bulk as of greater value than a little child, and it is a fact that all we know of the difference in bulk between the universe and our planet has been the discovery of the human mind. Surely there is a very real sense in which man is greater than that which he can himself measure and weigh. He has proved himself capable of catching the farthest star in the noose of his thought and calculation. The more one examines man on his spiritual side, the more one discovers depths of capacity that are at least as great as the immensities of space.

The immensity of the powers within him forces man into a sense and a position of unusual responsibility. He finds his inner being curiously akin to what that Being must be like who created the heavens and the earth. This at once provides us with an answer to this particular difficulty. The great fact about a man is not that he is so small, but that he is growing, and that small though he is, he is nevertheless conscious of peculiar responsibility. Now here we reach at last the reason why God should make man dependent upon prayer. In every other realm of human experience things seem built to develop in man this responsibility. As Dr. Fosdick has so plainly pointed out, God does not permit certain results to occur *until men think.*

We can see how important it is that we should be induced by God to study our own life and our own need to express it in frank speech with him, reaching up by intelligent request and it may be by God's equally intelli-

gent refusal to grant this or that request, to a better and better understanding both of ourselves and him and of the universe in which we dwell. Many a father, knowing the bent of his son's nature and desire, nevertheless carefully refrains from forcing or anticipating a decision because so much depends on the boy's own choice gaining a force and maturity which will ensure the fullest use of the opportunity the father may be able to provide.

God seeks to govern humanity by *consent of the governed,* and every life and heart subdued to him, offering itself to him in appeal and trust, enlarges his opportunity in the world of human affairs. It gives him back the power he delegated to men in his great sacrificial act of creation. So our prayers, with the consecration of will and energy they should properly involve, may be necessary, not to persuade him to action at all, but to create for him the opportunity whereby his perfect willingness may find expression. And no one can enter upon such intercourse with God without feeling that however big the universe may be *it is not bigger than God and his child.*

> PRAYER opens our lives to the guidance of God because by its very nature it encourages the receptive mood. The dominant mood today is active; but some things never come into life until a man is receptive. . . . Prayer opens our lives to God so that his will can be done in and through us, because in true prayer we habitually put ourselves into the attitude of willingness to do whatever God wills. — HARRY EMERSON FOSDICK in *The Meaning of Prayer*

"The stars shine over the earth,
The stars shine over the sea,
The stars look up to God above,
The stars look down on me.

"The stars may shine for a thousand years,
A thousand years and a day,
But God and I will live and love,
When the stars have passed away."

We Must Do Our Part

There is, of course, much foolish praying and this brings true prayer into disrepute. Many people are like the little girl who startled her mother by asking in her evening prayer, "Please, God, make Rome the capital of Turkey!" The child had been sitting for a geography examination and had made a mistake in giving Rome as the capital city of Turkey. She only wanted God to put the matter right over-night! Yes, there are people just as foolish. They want God to cover their mistakes, to endorse their ignorance and tolerate their laziness. It is well to recall once more that there are some things God will not do for us until we *work.*

But while it is quite true that we do not know so well as God that which is good for us, it is equally true that we may never know unless we make experiment in the expression of our own desires. Modern education is placing increasing stress upon the value of speech as an aid to thought. There is no *impression* without *expression,* say the educationists, and certainly every one of us would be a great deal more ignorant of himself if he had never spoken. There is no one of the five senses that can be lost to a man without some mental damage, and loss of all five means idiocy. It might be possible for a baby to argue, "Why should I say anything at all? My mother is so much greater than I that I am sure she does not want to hear me speak! She cannot expect anything very sensible from me! I will say nothing." We know how hopelessly wrong such reasoning would be. The fact is, of course, that all these difficulties would simply cease to exist if we really believed in the love of God, if we believed Jesus when he calls God "Our Father." For then we should know that though our speech be as the prattle of babes or as the nonsense of an ignorant child, nevertheless *any approach of ours to him is better than none.*

One of the most vital requirements of our relationship to God is a true openness of mind. For the soul to carry about with it an array of needs and wants is in itself an appeal to God, but whether one *wants* God to know or not is the significant thing. The withholding of strong desires from expression in one's speech with God must mean a lack of frankness, a restriction of that freedom in intercourse which alone is compatible with real love and true honesty. A human father would much rather his boy should present to him repeated desires impossible of fulfillment or foolish requests dangerous to his well-being, than remain inwardly fretted and worried by them or fail to speak to him at all.

We may say further that the expression of desire results always either in its confirmation and intensification or in its condemnation and rejection. Who has not had the experience of growing ashamed upon his knees of cares and anxieties that are unworthy a Christian disciple? Who has not been compelled to revise the purposes of his life when he has reviewed them in "the light of his countenance" and has seen their true character revealed? Such a habit of daily preference before God of our most secret desires must be a constant purification of the soul. It compels honesty of thinking, it leads straight on to a better use of the mind and becomes itself a cure for the ignorance and foolishness deplored in this objection.

Therefore, pray! You may, if you will, extend your influence far beyond the range of your active life. Stunted in talent, perhaps little and obscure in social position, there is none the less open to you the grand alliance of the universe. From the privacy of your own heart you may bring God's influence into the life of the church, of the nation, of the world at large. Seas cannot drown nor mountains obstruct the movement of your soul in union with his, and if this is true of one life what might not happen with a multitude, a nation upon its knees! If it should ever be that man, not men merely, but man should commune with God as friend with friend, then indeed would sin and sorrow, death and disaster, take final flight and God's will be done on earth as it is done in heaven.

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

THE PILGRIM PLAYERS

A Pioneer Group in Church Drama

Judas Iscariot, by Tracy D. Mygatt, as Presented by the Pilgrim Players

WHEN, five years ago, the Pilgrim Players started their activity in church drama in the First Congregational Church of Evanston, Illinois, they were the first body permanently organized to undertake a definite, regular program of religious drama. Now there are innumerable such groups doing more or less extensive and serious work. So intense has been the interest, so rapid did the new idea spread that the pioneer group finds itself no longer an outstanding leader, but at least not eclipsed in devotion and seriousness of purpose. Probably no other band of church workers has so distinguished a career of service and earnest effort to its record; for this reason an account of its successes and vicissitudes may be of interest to other workers.

The work of this group has been from its very beginning different from the work of all other similar organizations, in that its primary object was not only to give life to old truths by clothing them in dramatic form, but also to elevate the standard of recreation and stimulate new ideas of drama for the young people, as well as to help them to meet the ordeals of life by studying them as reflected in life's mirror—drama. So far as we know no other group has ever set out with so broad a name, so full a program. Usually content with two or three productions a year, they let their dramatic activities rest there. But the Pilgrim Players, born under the sheltering wing, as it were, of the Drama League and led by one of the League's pioneer workers, could not escape thus cavalierly. They set out with the austere purpose, which has been rigidly adhered to through the years, of studying drama and developing a high standard for church drama. In no other way could they feel their ambitions and hopes justified.

In accordance with this aim, therefore, the group decided to meet every Sunday afternoon to study drama, both religious and ethical. Believing that there can be no better study of life than drama, the plan was adopted in the beginning to prepare these young people to take their part in the world drama by rehearsing its intricacies at these Sunday afternoon sessions. Incidentally this Pleasant Sunday Afternoon Group, as the players called themselves, served the double purpose of affording worth-while intercourse and activity for the young people and keeping them off the streets and away from the movies.

Ambitious at the start to develop the twofold purpose of the group, the work was divided so that on alternate Sundays a play was read and discussed, or rehearsed and prepared for production. No time limit was ever set for production, the study and preparation of the play is leisurely and soul-searching, the discussion complete, from its ethics to its structure; the action and interpretation is worked out and developed by the young people themselves, inspired by the director. The main objective is never the performance itself, but rather the academic and laboratory work done on it.

In developing these two totally different lines of work, the director soon discovers many things. In the first place, the two activities appeal to different groups—the older college and adult group preferred the discussion and reading of the plays; the younger high-school group were enthusiastic about the action; some of both groups were interested in both activities, thus the added virtue of many-sided appeal was evidenced in the work.

The basic principles underlying the two lines of work were utterly different. Since the plays were to be enacted in the church auditorium, the dramas to be *produced* were all religious or eminently ethical; since, however, the aim of the drama study was to induce higher standards and present the problems of life, a much broader leeway was allowed in this direction; any play was *discussed* that had a serious bearing on life and a fine moral tone. In the case of the dramas for reading and discussion, the director chooses the play, a librarian arranges for as many copies of it as possible, and a rehearsal chairman notifies those chiefly interested in the play readings. One member of the group gives a five-minute résumé of the life and work of the author of the play, and then

the director assigns the parts, being very careful to vary the assignments from week to week regardless of the ability of the readers, so that each member of the group may have opportunity. Subjects for discussion are often given out in advance to various members. As the reading progresses, interesting points of structure or fact are brought out by the director and discussed by the group. It is quite astonishing the degree of expertness to which the group usually attains. The main difficulty in this part of the work is the scarcity of plays of value to a mixed group of young people, which will also hold their attention and interest. It is significant to note, however, that the reading Sunday is rather more popular than the rehearsal Sunday.

On the production head of the history of the players much has already been written. Their aim has ever been to achieve self expression and individual interpretation, *not* imitation of a director—to be so imbued with the message of their play that their audience has been relentlessly impressed and to produce results with little expense and no facilities.

The group started with no equipment whatever, not even a stage, a curtain, or a light of any sort. A portable stage of unusually large dimensions (25 x 15 x 15) which the boys erect in the auditorium for each performance, has gradually taken on new equipment with each production until now it has as much in the way of properties as most parish churches. The chief hardships that the group encounter are the difficulties attendant upon being obliged to erect the stage in the auditorium each time, limiting the possibility of adequate rehearsal, and the impossibility of achieving the scenery desired when there is nothing but air and wire to tack one's set to. With intelligent planning and management, the light equipment and result obtainable are better now than those in the local little theater. But it has meant much sacrifice and even more ingenuity. Indeed, the Players' equipment of cyclorama and lights is in constant demand by less ambitious bands who, anxious to emulate, are yet willing to borrow. The group has never yet had to hesitate at selecting any play because of its stage set, but has mastered all difficulties with great ingenuity.

In all of this work it has been absolutely self-supporting, making its own scenery and costumes and now owns two beaverboard sets, three complete sets of curtains, several card cut-outs, footlights, bunch lights, dimmer and baby spot. The accompanying pictures will show the scenery produced this year, all new at a cost of $53.

The Pilgrim Players have a long and varied repertoire and are in constant readiness with at least one program that can be taken visiting without scenery. In fact, one of the big services that the Players perform has been visiting with its productions other churches and groups less fortunately equipped. One play (The Child Moses) has been given by them in twenty-five different churches.

Tremendous pains is taken with the costuming, which is made absolutely authentic but inexpensive, the utmost skill being used in utilizing every available scrap. Nothing escapes the gilding pot, and when *The Star in the East* was produced last spring, old furniture, goblets, tin dishes, even ten-cent store lace and jewelry, in fact every conceivable object was turned into rich accouterments for the king's feast. As the picture will show, a very gorgeous effect was achieved with the cost of a few pans of radiator paint.

The last four productions, three of which are pictured here for the first time, were very ambitious and exacting, but resulted creditably for the group. *The Star in the East*, by Mrs. Anna J. Harnwell, won the Drama League prize, and is the dramatic story of Queen Esther. The children greatly enjoyed its melodramatic aspects and gloried in the rehearsals. The stage pictures were lovely, and the make-up as good as any professional Oriental make-up.

The Sin of Ahab, by Mrs. Harnwell, was also a Drama League prize play, dealing with the story of Naboth's Vineyard, very gorgeous and effective in its mounting and poetic in its interpretation. The Players worked hard and patiently over this, delighting in its poetic charm. The vivid color of the rich blue background, with the red and orange costumes, is needed in the picture to show the striking beauty of the stage effect. The one-act play given with this was a manuscript drama called *The Flight*, by Lester Luther. This was intense emotionally, making heavy demands upon the young people, which they met nobly. Only six characters take part and give a supposed account of how the infant Jesus escaped the Slaughter of the Innocents. This little play was the most difficult and intriguing of any that the Players have attempted, and consequently they enjoyed it proportionately.

The last production made by the Players was at Easter—the striking and unusual version of the Easter story, *Paul, Judas Iscariot*, by Tracy D. Mygatt. The scenery of this set was unusually effective, especially if one bears in mind that there are no wings on this church stage mercifully to conceal any deficiencies. But the scene had to be set up between acts in a six-minute wait.

The director's regrets over all these dif-

(Continued on page 526)

The Star in the East, by Anna J. Harnwell
The King, Esther, Haman, Mordecai

Right—The Sin of Ahab as Presented by the Pilgrim Players

THE CHURCH AND YOUNG MEN

The second of two articles dealing with the question of young men in the church. The first article appeared in the July issue.

By Charles H. Bennett

Why Young Men Leave the Church

NOW we come to the questions that especially pertain to the aim of this paper and for which the others are simply preliminary. We seem to be justified from the opinions of the experts and from our questionnaires in concluding that young men are, as a rule, religious, and yet we know that a large proportion of them drop out of the church and the Sunday school during this period. And we want to know why. Why is it that we can hold them until they are about sixteen and then lose so many of them, at least for a while, and, all too often, we lose them for all time. Or looking at it from the young man's standpoint, why does he leave the church just when he is most hungry for real religion, just when he most appreciates congenial friendships, just when he has religious doubts to meet, just when he is making the most important decisions of life, his life work decision, his life partner decision, his life purpose decision? Can the church do anything it is not now doing to retain him and to help him at this time? We will hear the answers of the young men themselves. The reasons why they leave the church make interesting reading but they are not easy to classify. We interpret the accounts to mean that in one third of the answers the fault lies with the church, that is, that the services are uninteresting to young men, that the young men are not given responsibility, that the church has neglected the young man, that there are too many denominations, that the church is too theological, that it does not pay enough attention to the social, athletic and educational needs of young men. In thirteen per cent of the answers the young men blame themselves, mentioning indifference and fear of being laughed at. Another fifteen per cent have the opinion that they stay away because of counter attractions, worldly amusements, outside influences, bad companions, home influence, desire for pleasure. Twelve per cent believe that the lack of interest is just in the condition of things; it is the transition period with the young men; they are misunderstood; the church cannot meet their desires; young people like to be self-directive. And so we conclude that as usual it takes two to make a quarrel. If the church and the young man have a falling out probably both are to blame. The young man will not change his nature until his religious education is changed, but the church may change its program to meet the young man at least half way.

What More Can the Church Do to Hold and Help Young Men?

Eighty-five per cent agree that the church could do more than it is doing, five per cent say she can do no more, while the other ten per cent were non-committal. We confess a surprise in the proposed activity receiving the highest number of votes, namely, more discussion on the practical questions of the day. We venture that the word that caught the eye in this question was the word "practical" rather than the word "discussion." There is a very general and a very keen desire to make our religion more practical, to relate it more closely with our daily life. This feature was referred to by fifty-two per cent of the respondents, and the advocates of more social life followed closely (50 per cent), while the advocates for more athletics were not far behind with about forty per cent. Over forty per cent suggested that we give the boys more work to do. The only question suggesting a more spiritual line of activity was the one asking if there should be more evangelistic sermons preached, and it received only twelve votes. And so the respondents were very positive in their advocacy of a broader program by the church, a program more closely connected with everyday life and one more adapted to boy life. We get a similar response when we ask the question, "What kind of organizations do young men like?" The answers were, "Wide-awake," "Athletic," "Social," "Lively," "One where they have responsibility," "Things to do," "Civic," etc.

To our last question as to the advisability of having a new organization of young men along the line of the fraternal organizations but connected with the church and distinctively religious, there were thirty-six positive answers, sixteen negative, four neutral and twenty blank. Those voting in the negative said there was no need or that we have enough organizations, while those voting in the affirmative were just as confident that we do need some such a program.

We Need a Young Men's Organization

It is true that our churches are now over-organized. It is true that we have more machinery than we can work efficiently. We will also agree to the statement recently made by a worker with boys that it is ten per cent program and ninety per cent leader, and so we need leaders more than we need programs or societies. And yet we have seen that young men leave the church just when they need the church fellowship and the church guidance more than at any other time. The questionnaire reveals the fact that the church is at least partly to blame because its program is not built especially for the young man. There is no uniformity or suggestion of uniformity in the church organizations for older boys. In fact, there are very few societies distinctively, not to say exclusively, for young men. And, therefore, *We hold that there is need of a new organization for young men or a realignment of existing organizations with a unified program, such organization to be fostered by the church.*

For younger boys there are the scout organizations which care for a very large number of boys below the age of sixteen. Before these organizations started we had a hit-or-miss method with the boys, mostly miss. We had the brigades, the knight societies, etc., but the scout organization has outclassed all these in the twelve years of its existence because it takes the boy where he lives and leads him on to a useful life. On the other hand, we have the men's large Sunday-school classes and the brotherhoods. Concerning these and the place they occupy Bishop Leete writes, "Within fifty years all Protestant Churches as well as the church of Rome have organized their men for a more systematic and aggressive advancement of Christ's kingdom. If this had not been done Christianity would before long have been outclassed in the competitive struggle for the world's interests. At the present time a larger number of men are taking their places in Christian activities than has been the case for many centuries." But there has been no similar movement for young men. Of course there is the Y. M. C. A., but that is not exclusively for young men, it does not begin to cover the whole country geographically, it does not reach nearly all the boys who have been reared in the churches and, furthermore, this organization does not relieve the church of its obligation to its own young men. Now if the young men of the churches are organized as have been these brotherhoods, with a program appropriate to their age, we wonder if, a few years hence, when some

historian is recording the story of recent church developments, he can record that whereas the church used to lose many of her young men she now retains them because there is an organization and a program which appeals to them? We should have some strong society into which a boy might step when he outgrows the scouts and out of which he might graduate into the men's brotherhood upon the attainment of his majority.

As there is no large, general organization for young men only, so there is no organization of a wide scope which is built upon the psychology of this age. We must first learn where the young man lives and then go and live with him if we expect to influence him much. We must be interested in his program if we expect him to be interested in our program. The Presbyterian Church has recently published a program built upon youth psychology, the Christian Training Program of the Y. M. C. A. has a part for boys of this age, but, as we have stated, there is no wide or uniform use made of these programs at present.

We believe that the church should foster some such society as we are recommending for the benefit of her own young men. If the church does not seize the opportunity some other body will. The church is the most permanent organization in the community and is the most universal welfare organization, unless we speak of the school as such. The church has the buildings. If we wear out our churches caring for the young men, these young men who will soon be church officials will build new churches more adequate to meet the new needs. In nearly every church there are men who could be leaders of boys if they would accept the job. Not many men have sufficient initiative to create a program of boys' activities, but if all the helps that are before the public today were put into usable form and made accessible to leaders, we believe that leaders would be developed by the thousands. The church also has the boy. And if she can interest him and hold him until he is a man she will be serving the boy as well as adding infinitely to her own resources. We will not be overdoing the matter of organization until we have one good, well-planned, well-manned organization for young men in each local church.

An Organization Suggested

We, therefore, suggest the organization of a society distinctively and exclusively for young men. This society, to be strong, would have to be broad geographically. We believe it should be broader than any one denomination. This organization should prepare a detailed program of possible activities and put in form available for the use of boy workers everywhere. This program could be adopted by local societies where such exist and where there are Sunday-school classes composed of young men; these classes could become members of the larger group using its program. And where nothing is now being done for the young men a local society could be formed.

We think this organization would do well to make use of the love of form and of the mystical which most young men enjoy. Judging from what we have read and observed about older boys, judging from the great number of men who join the fraternal orders, judging from the rapid growth of a young men's order recently organized on the principles of the fraternal orders and as a feeder for one of them, we believe that the appeal of ritual and ceremony is strong in most young men. We believe that this is one of the richest assets that the church can capitalize today. This is a somewhat primitive characteristic, prominent in the racial history during the religious and emotional period of development. And this is just the age that the young man lives in. He may outgrow this love of the ritualistic just as the church has largely outgrown it, but at that time he will be graduating into the men's organizations which do not emphasize the ritualistic. And if he has had his fill of the mystical at this time perhaps he will be more ready to settle down to the more serious matters that belong to mature manhood.

We would have an organization with a printed ritual for opening and closing meetings, for initiations and installations. We would have the regalia to be worn by officers. We would have songs, sayings, poems, scripture, etc., in this service. The rest of the meeting would be more informal, carrying out activities suitable to this age.

We would make FRIENDSHIP the binding tie. It is a time in life when enduring friendships are formed. Young men love one another, they confide in each other, they are glad to associate with each other. We believe that if this adolescent affection is made the basis of association it would make for permanent results both in the local organization and in the effect on the life of the boys. We would make this friendship the basis of all the ritual, including the initiation into the three degrees. We have in mind the biblical material that we would use for this latter.

A Program of Activities

The program of activities for such a society would be the all-important feature next to adequate leadership. We would by no means make the ritual the central feature. Such a program could be arranged by selecting those things found to have been successful and which are adapted to this age. There is plenty of material but it needs organizing. The program should follow the fourfold nature of man providing for spiritual, mental, social and physical development. It should also follow the threefold line of friendship. It should begin with self-development, pass on through service of others to find its climax in the worship and service of God.

In Conclusion

One very important question remains to be answered, Who can put this program across? In our opinion the International Sunday School Council could do it better than any other body. That is interdenominational; it has the whole Protestant Church for its field, therefore it could connect up with every Sunday school in the land. The denominational Sunday-school boards might do this for their own denominations, but the former appeals to us as the better way. But, whoever does the work, we are confident that we have outlined here a crying need which not only spells O-P-P-O-R-T-U-N-I-T-Y in very large letters, but it makes that opportunity a tremendous obligation. Some Marshal Foch is needed who can plan a great campaign extending along the whole battle line of young manhood. And when he comes he will find the young men ready and we will see one of the grandest crusades in history.

"THE boy who listens to a good sermon every week for several years has a good part of the greatest library the world knows, the sixty-six books of the Bible, covering every kind of literature, put before him with explanation and with its application to every sphere of thought and every walk of life. No man can call himself an educated man who does ***not*** know this Book, and no man can be called uneducated who ***does*** know it. Furthermore, all our civilization is largely based upon it, all human thought is colored by it, all highest conduct derives its inspiration from it. The boy who listens to its exposition week by week goes out into life enriched, ennobled, enlarged, and with power increased for anything he may undertake. If only for this one thing alone this young man would ***do well to attend church regularly.***"

Frederick Lynch

To make life foursquare we need four absolute ideals of life, namely, health, goodness, beauty, and truth. The man with only one of these ideals, . . . is leading a linear type of life; with two of the ideals he is living, as it were, in a plane; with any three life is triangular at best. Only when body, will, emotion, and intellect, each and all, function well, does man lead a foursquare life.—H. H. Horne, in *Jesus—Our Standard.*

FIGHTING INERTIA

By Alfred White

ANY person of vision who has been engaged in church-school work for any length of time must have experienced at times an almost overwhelming sense of helplessness in the face of the great tasks we face. To see the immensity of the task, to grasp the importance of the issues at stake and then to be conscious of the crushing weight of the inertia in our churches, is one of those discouraging experiences that give us our times of depression. Yet thanks to the hope that refuses to be quenched in most human hearts, we somehow manage to thank God for past mercies, take courage again and once more face the task allotted us.

Discovering Causes

This deadly inertia, however, we need to examine. It is a disease that weakens our spiritual powers. It is a canker that eats into the work of the very best people. None are free from it. It is the fruit of weakening physical powers, it runs its course with ease with those who are mentally weary, and with those whose spiritual life is at a low ebb it finds its most congenial soil. Some of our work fails as a result of its deadening influence; much of our work is only a partial success from the same cause; and only a fraction of all we attempt to do is our very best effort, simply because we have failed to overcome the inertia that slackens our energies. If we could discover the causes of this inertia we might put forth our best efforts to counteract its influence, and to prevent its operation.

Physical Inertia

One very prevalent cause of inertia is ill-health. Now there are such vast differences of degree in the health of people that this at first glance may only seem applicable to relatively few. On the contrary there are very few who do not suffer diminution of power through some degree of ill-health, or from a failure to enjoy the full vigor of health. How many people are there who from week to week and month to month enjoy that buoyant, vigorous health that gives such abundant physical energy? Not many are so blessed! Some, it is true, enjoy it as a rule. Others have a fair share of it. Then there are the many who rarely experience that vital energy that impels them to vigorous action. It has become a trite saying that the loss in earning capacity from ill-health is incalculable. It is equally true that the loss in the higher powers, mental and spiritual, that are so intimately related to the physical, is equally incalculable. It becomes then the sacred duty of all those who have the work of religious education at heart to maintain as high a degree of physical health as is possible so that the physical energy necessary to the prosecution of the work may be forthcoming. Only when one is enjoying the full tide of vigorous health can one give forth steadily and persistently that energy that is necessary to the fullest degree of success.

Mental and Spiritual Inertia

Potent as is the physical, yet it must take a secondary place when compared with the higher powers, the mental and spiritual. There is an inertia of the mental powers that comes from a lowering of the impelling force at its back. We all experience this lowering of mental vigor, this relative impotency of mind, this reluctance to put forth mental effort, the stress, yes, almost pain, that is caused by a great mental demand. We sometimes crave the capacity to work at our highest powers but the power is not there. At other times there is an unconscious lowering of our mental vigor. There is perhaps a term that expresses this condition better than any other—we get "stale." There is a loss of freshness in our interest and things seem to drag. We are not at our best and whatever work we are engaged in seems to be tiresome. So common is this experience that it only requires description to be recognized by any one who is regularly engaged in steady mental work. It must be due to the lowering of energy at its source. Mental energy is partly dependent upon physical health and upon the maintenance of conditions favorable to mental health. To dissipate one's nervous energy by failing to take sufficient sleep, or by excessive excitation of the nervous powers at movies or other forms of dissipation, is immediately to bring about a state of mental health favorable to inertia.

Perhaps the most far-reaching cause of inertia is the absence of a clear and well-defined purpose. There is perhaps no power in life that maintains its virile potency like that which comes from a purpose clearly conceived and strongly held. It was such a purpose that sustained Lincoln unfalteringly through the strain and agony of the Civil War. In smaller fields of activity we see the same force at work. The church-school worker who, having a clear vision of the Christlike life, determines to bring the members of her class into the likeness, will not be likely to be a victim of inertia. But strong purposes do not just grow from a desire to have them. Noble purposes have at the back of them a richness and fullness of life that bears fruit in these purposes. "I am come that ye might have life and have it more abundantly," said our Master. The inevitable fruit of such fullness of life is nobly conceived purposes nobly executed.

Here then is the key to the situation. To those who find themselves more or less the victims of inertia I would say: Life, fullness of life; that fullness of life that the Christ came to give us, that is the cure for your malady. Fullness of life means vigorous, healthy physical life. This it is our duty to preserve at all costs. Yet few do it. It means strong, virile mental life, fed and sustained by communion with the great thoughts of great writers and by intercourse with thinking men and women of our own day.

Spiritual inertia is just as real a condition as the physical and mental. Our spiritual life lacks virility. Our enthusiasm for the better things of life wanes. We grudge time to render service. We tend to become selfish and self-centered. We become passive exponents of the Christian way of living and try and substitute the form of religion for its reality. The formalism and some of the apparent hypocrisy that we see around us every day are probably due merely to spiritual inertia. "Be not weary in well-doing" is the apostle's warning against this spiritual condition. Sometimes a church seems to become infected with it and there results a period of slackness of effort that almost brings us to despair. We wonder if the church has lost its power. Probably the cause can be easily located in this case. There has been a falling away from the "means of grace." Men and women get careless and fail to renew their strength. The Bible is neglected, prayer is spasmodic and half-hearted, and opportunities for service neglected. The inevitable happens. Spiritual inertia results and we wonder why.

Inertia of Habit

There is the inertia of habit. It is indeed a wonderful relief to tired minds that the machinery of life is enabled to run with so little strain and friction through the development of habits. Life would be unbearable without its relief. Yet were all life run on this mechanical system there would be no progress, no initiative. To the degree in which we permit the growth of habit to hinder our outlook on life and prevent our developing our noblest powers, to such a degree we are victims of the inertia of habit. This is distinctly the disease of those who are growing old—not necessarily old in years but old in ways of thinking. I have known many who are younger in their outlook on life at sixty than others at thirty. To those who would keep at bay the inertia of habit, I would say: Keep young at heart, keep a fresh

outlook on life, do not lose the opportunity to mingle constantly with those who are young in years. Let your motto be: "Life —ever more and fuller life."

One of the products of inertia is formalism. In our religious life particularly we are in constant danger of falling into formalism. We sing without spirit or life —singing has become a form. We pray with much formalism whether prayers are read or spoken. The freshness, earnestness and vigor gradually tends to go out of our prayers. We listen to the sermon formally. Our mind does not reach out eagerly to grasp the truth and unless the minister by his vigor compels our attention we often fail to get his message. So in the activities of the church school, worship often degenerates into a form both with the presiding officer and with the children. This is the product of the inertia of habit when unchecked by the keen living purpose of one who knows what worship is and is determined that true worship shall characterize his school. So in our teaching of a class the method we adopted when we first started is still the same. It has grown into such a habit that we do not seem to be able to break from it and try a different way. The great tendency is for teachers to teach others as they were themselves taught. This is the inertia of habit that brings disaster.

The problem of fighting inertia is a personal one with us all. No two people have exactly the same battle to fight. Your tendency to inertia lies in one direction, mine in another. But in this we are all alike, we are constantly subject to the menace of its presence in our lives and we must be constantly on the alert lest we fall victims to its insidious influence.

The method of the fight is in one direction. Cultivate with assiduous purpose everything that enriches and invigorates life. We must, as Dr. James Martineau says: "Open our lives to God." We must seek with persistency that more abundant life that alone comes from God. We must read and meditate on the best that is written in connection with our work. We must cultivate especially the deeper things of life. The Bible and books of spiritual insight must be our regular study. We must keep our hearts in tune with the will of God by constant communion with him. The spasmodic effort is unfruitful. Only by steady unflinching purpose to seek to learn the will of God and by equally determined purpose to do that will when known, can we secure that growth into the fullness of life that is so essential to a successful fight against inertia

A WINDOW EXHIBIT

By Charles N. Perrin

ABE MARTIN says, "The feller that don't advertise may know all about his business—but nobody else does." Church schools throughout the land are realizing, as never before, the truth of this bit of homely philosophy. If a school is to grow, if a school is to have the opportunity of reaching more people, it must advertise.

One of the least used, but most effective ways to advertise a school is by a show window exhibit. Of course the best possible window should be secured; one preferably on a busy street where it will be viewed by the greatest number of passers-by. If the proprietor of the store is a church man, he, no doubt, will gladly donate the use of the show window for the exhibit. In presenting your request to him call his attention to the fact that the exhibit is unique and therefore will attract unusual attention to the window and consequently to the store. Assure him that the exhibit will be attractive and worthy of being placed in his window. When permission is granted, accept it with thanks and do not complain if it isn't the best window in the store. Remember the storekeeper is giving you valuable advertising space and be may be just a little doubtful as to the attractiveness of your exhibit. Have a thorough understanding as to just when the exhibit is to be placed in the window and how long it is to remain; then act promptly and in a businesslike way. If the window is turned over to you dirty, clean it up, but no matter in what condition you receive it be sure to leave it clean and in good shape.

Plan your exhibit carefully and prayerfully. Start months ahead of time and save samples of your best work. Plan your exhibit not only to show the nature of the work done in your school, but also to show what the school does for its members. Explain the various parts by clearly lettered cards, for many who will view the exhibit will not be church-school people and will therefore be unacquainted with the work done in the various departments.

Get all the publicity from your exhibit you can. Call the attention of your members to it at the Sunday morning session and through notices in your church calendar. Notify the daily papers; they will gladly send reporters to see the exhibit and they will undoubtedly give you considerable publicity through their news items. In all your announcements be sure and mention the name of the store, giving it as much publicity as possible in return for the gift of window space.

The accompanying photograph is that of an exhibit of "The School that Smiles" (Collingwood Ave., Presbyterian) Toledo, Ohio. This is their second yearly exhibit. So many favorable comments and inquiries have come to this school as a result of their exhibits and they are so convinced of the effectiveness of the window display as an advertising medium that it has become a part of their yearly advertising program.

TALKS FOR THE CHILDREN'S CHURCH

Remembering

[This talk by the pastor was given to the children on the day that the Lord's Supper was observed. It was intended to suggest some things about the Supper itself and also to fit into the sermon for the older people.]

I WONDER if you ever have any trouble about remembering things! There are two ways in which we can help ourselves to remember: first, by practicing. This is a very good thing to do. If we trust our memory and make it work we shall find that it will do more and more for us. The second way to remember is to have some kind of a reminder. I met a man who had a string tied to his finger so that he would not forget an errand. Some people write their tasks in a book so they will not forget. Of course we remember things in which we have special interest. Who ever forgets his birthday? Who does not remember the day for the picnic or the prize we are to receive for our work?

Of course some things are more important to remember than others. One might forget to go to school. I know a boy who went out to play at recess time and went right on home because he thought that school was out. He forgot the rest of the afternoon session. One might forget to turn out the light and so there would be waste. It would be very serious if one should ever forget our Lord Jesus and the things which he said and did. Paul wrote some letters to an old friend of his and often among them you find three words, "Remember Jesus Christ." I can imagine that these words were printed a little bit larger or else they had some lines drawn under them so that Timothy would be sure to see them.

It is good to know that our Lord Jesus tried to help us remember him and his teaching. It was for this reason that he gave instructions about the Supper which we observe today. All these hundreds of years people have been coming together as Jesus asked them to do. They have eaten the bread which Jesus said would make them think of his body broken for them. They have drunk the fruit of the grapes which Jesus said would make them think of his blood shed for them.

That is what we shall do today and try, at the same time, to remember the love, the life, the teaching and the death of our Lord Jesus.

How Will They Know What to Be?

THE story is told of a little boy who had been helping his mother plant the seeds. At each end of the row he put the pictured envelopes showing here a radish and there a beet and so on. Little Edwin was quite distressed when he went out the next day and found that the rain storm had washed the envelopes out into the mud. "Never mind, dear," comforted his mother, "it doesn't really matter."

"But, mother," said the child, greatly worried, *"how will the little seeds know what to be when they come up?"*

There is more in the question than a little child's naïve inquiry portends. Parents themselves often wonder what their children will become when they grow up. Probably there is far greater doubt and uncertainty in the mind of the child himself. Even with the passing of the years they find out but slowly the task for which they are fitted and the thing which they desire most to do.

How will they know what to be when they grow up? They can tell in part by the example of their parents. If the home circle and its friends treated religion as an obligation and not as an accident that would help. There can be no doubt that environment greatly determines what children will think of life and its responsibilities. How are you helping to bring important opportunities before our youth? Will the streams of life take away the little guidance they ought to have? It is worth thinking about.

> WE shape ourselves the joy or fear
> Of which our coming life is made,
> And fill our future atmosphere
> With sunshine or with shade.
> The tissues of the life to be
> We weave with colors all our own,
> And in the field of destiny
> We reap as we have sown.
>
> —*Whittier*

The Cake of Courtesy

DID you ever see your mother make a cake? Did you ever help her do it? Most girls have helped in making a cake and probably a great many boys, especially in taking care of the dishes and spoons—as long as there was anything on them that tasted good! I have observed that there are a number of things which go into most cakes: flour, butter, sugar—yes, I think I am sure about the sugar—eggs, flavoring and perhaps some other things.

One day a man said that courtesy was like a cake—there were certain things which must always go into it. He took for his text a verse in First Peter, 3: 8, "Be courteous." I suppose one of the things which goes to make up courtesy is care for others. When we do not seek things for ourselves but seek to help others we are apt to be most courteous. This is what our Boy Scouts have in mind when they promise "to do a good turn daily." Sometimes it is running an errand. Again it may be helping about the work at home, or it may be giving guidance to a younger brother or assisting in the school lessons. And I have heard of a boy who went to church and sat next to a lady whom he did not know. When the offering was being taken, this lady looked all through her pocket book to find her money. Apparently she did not have any with her and perhaps she had forgotten to bring it. As the usher, who was taking up the collection, came nearer, the little boy grew more anxious and red in the face. Finally he took his own penny, handed it to the lady, and whispered: "You put this in. I am small and can go under the seat where they won't see me!" Now there are two things to be said about this boy: first, he was courteous because he was *trying to help some one else.* Second, he had a feeling that it was right for every one who came to church to put something in the offering. It was this idea which made him try to help. It is rather a good idea for everybody to have.

In the cake of courtesy there must also be *sympathy.* This is like having a care for others, only it is more intense. It is willingness to go far enough to suffer in order to be courteous. Sometimes people talk about our friends or about us and we are tempted to talk back rather bitterly. Yet we may control ourselves by remembering that it is not courteous to speak harshly to others even when they do so about us.

Gentleness is another part of the cake of courtesy. It is shown by our kindness in helping those who are weaker or who may not know so much as we do. A man wrote to his mother that he was coming home after having been away many years. His mother was an invalid so that she could not go to the train to greet him; so she sent her servant. The servant asked how he would recognize the returning son. The mother replied proudly: "You will find a man helping somebody. That will be my son!" And when the servant went to the train he saw a man in charge of a lady in a wheel-chair. He was protecting the chair from any collision and carrying the baggage of the lady who rested in it. Instantly the servant asked this man his name and found that it was the son whom he was expected to meet.

It Is Only a Little Thing

An Object Sermon

THESE verses and the message were introduced by an object lesson participated in by two boys, the youngest members of the church and their pastor. The latter used a ball of ordinary white wrapping twine. He said, "Let us find out if Billy can break this string." While his hands were at his side the string was put

around once and tied. Of course it was easily broken, as also when it was put around twice, and then readily broken again when it encircled his arms five times.

"How many times shall we put it around now?" asked the pastor.

"Ten times," replied eager voices. They counted as the pastor proceeded to do this. In the midst of the process he stopped and said: "This string is like the things we do every day. If we do them once it may be possible to stop easily or even if we do them two or three times. There comes a time, however, when we have done them so frequently that we cannot stop easily, if at all. When we do things so many times that we cannot stop we call it a habit. Some habits are good and some take a long time to form and are hard to break. Some are easy to form and hard to break. Every time we do anything good or bad it helps to make a habit. If we choose to do the right things we can strengthen our lives by thus forming good habits.

"There are habits which I hope you will form. I hope you will come to church and Sunday school regularly. I hope you will help people whenever you can. I hope you will read the Bible and pray every day. I hope you will give something that other people may hear about Jesus.

"You can form good habits in the use of language and the learning of your lessons, in keeping things in order at home and in obedience to your parents and teachers.

"Which one of these encircling strings does not count in holding, Billy?"

"They *all* count," was the reply.

"Yes, they *all* count. Sometimes people say about things they do, 'This time doesn't count.' But it does."

The winding up to ten times being completed and the string tied, Billy tried to break it and was unable to do so, so the object lesson regarding the formation and power of habits was enforced. Following the illustration the boys repeated together the following verses:

"Each habit is a tiny string,
Which some folks call a *little* thing.

"But it can bind the strongest boy,
And take away his strength or joy.

"Each time he yields a chain he makes;
Each time he wins, the chain he breaks.

"And if the thing he does is *right*,
He adds to life both joy and might.

"For it is easier evermore,
To do the thing done right before.

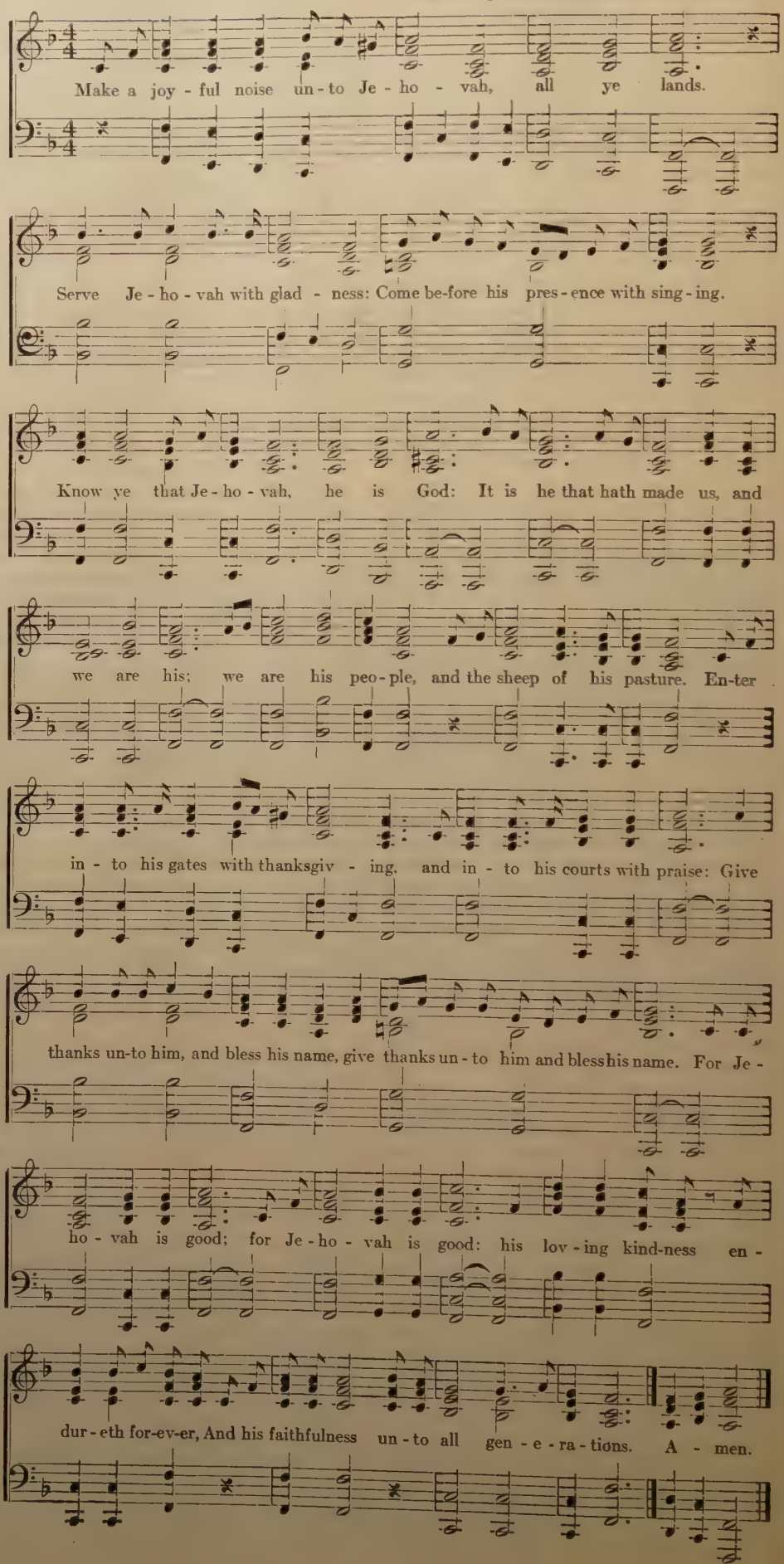
"And so I'll come, I'll help, I'll pray,
I'll read God's message every day.

"I'll give as much as means afford,
To help my neighbor and my Lord.

"Come all ye people here today,
And make *good* habits rule alway."

The One Hundredth Psalm

Music by Lora Townsend Dickinson.


Make a joy - ful noise un - to Je - ho - vah, all ye lands.
Serve Je - ho - vah with glad - ness: Come be-fore his pres - ence with sing - ing.
Know ye that Je - ho - vah, he is God: It is he that hath made us, and
we are his; we are his peo - ple, and the sheep of his pasture. En-ter
in - to his gates with thanksgiv - ing, and in - to his courts with praise: Give
thanks un-to him, and bless his name, give thanks un - to him and bless his name. For Je -
ho - vah is good; for Je - ho - vah is good: his lov - ing kind-ness en -
dur - eth for-ev-er, And his faithfulness un - to all gen - e - ra - tions. A - men.

CHILDREN'S NOTIONS

By Ernest Bourner Allen

A VETERAN pastor recently made the following remark in a public discussion on the importance of aiding children to secure correct conceptions of God and of Christian things: "I never permit any presentation of the Santa Claus idea in any church or church school of which I am pastor. I think the coming of Santa Claus into church-school Christmas entertainments is decidedly detrimental. The children inevitably confuse Santa Claus with God so that when the time comes for them to set aside their belief in Santa Claus, their conception of God is apt to be weakened." Another pastor repeated the utterance of a thoughtful woman who said that "she gave up her God when she gave up her Santa Claus."

Whether we agree as to cause and effect in these cases and others, it does not minimize the importance of helping children to get correct ideas of our heavenly Father. Dr. George Herbert Betts, whose book on *How to Teach Religion* is well known to students of religious education, has this to say about his own personal experience. He recalls his first idea of God that he secured through the medium of a picture in his first geography. In the section on China there was a representation of a hideous idol underneath which was printed the words, "A God." For many years the image of this picture was associated with the thought of God and made it hard to respond to the concept of God's beauty, goodness and kindness.

Mr. H. G. Wells appears to have developed greatly during the war in appreciation of Christian conceptions. There are evidences of growth in the books which he has published in that period and since then. In his volume *God the Invisible King* he bitterly complains against the wrong concept of God that was allowed to grow in his mind as a child: "He and his hell were the nightmare of my childhood. . . . I thought of him as a fantastic monster perpetually waiting to condemn and to strike me dead! . . . He was over me and about my silliness and forgetfulness as the sky and sea would be about a child drowning in mid-Atlantic." It was only as the child grew into youth, and was able to discard this false idea of God that he came to feel right toward him.

The Greek philosopher Xenophanes has a passage in which he satirically criticizes the idea that gods are like men and wear clothing as men do. He says: "Men ever suppose that the gods have a body and voice and wear clothing like their own. . . . Hence the gods of the Ethiopians are swarthy and snub-nosed, and the gods of the Thracians are fair-haired and blue-eyed. . . . Similarly, Homer and Hesiod attributed to the gods all that is disreputable and blame-worthy among men . . . theft, adultery, deception, and other lawless deeds. . . . So if cattle and horses had hands with which to depict and produce works of art, they would describe the gods and make their bodies according to their own shape . . . horses like horses, and cattle like cattle."

Over against these early conceptions of the gods is that conception of our God—as the Father—which Jesus Christ brought to the world. Drummond says that he presented his major idea in one word, "Father." How shall that Father-conception be presented to the child? It must be done partly in terms of an adequate earthly fatherhood. Every father who fails to realize the importance of his position and opportunity, is lowering the standard of God in the child's mind. Every Primary and Beginners' Department teacher should be carefully trained regarding the presentation of the idea of God to the child. We sometimes imagine that our oldest and best teachers are required for adult classes. As a matter of fact, we need them in the earlier departments where simplicity of utterance and proper fundamental conceptions count for the most and will last the longest. Ofttimes the later years are spent in trying to correct impressions of God which come through the carelessness or ignorance of a well-meaning primary teacher.

Dr. Betts tells of a small boy who came home from church school and said he "did not think it was fair for God to spy on a fellow." Sympathetic inquiry by the mother revealed the fact that the chief impression gathered in the lesson hour was that of God keeping a lookout for our sins and making a record of them against us. How can we help parents and teachers to avoid the totally unnecessary alternative into which a little girl brought her mother in the following incident: "Wrong concepts of God may leave positive antagonisms which require years to overcome. A little girl of nearly four years had just lost her father. She did not understand the funeral and the flowers and the burial. She came to her mother in the evening and asked where her papa was. The stricken mother replied that "God had taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

The heart-broken mother hesitated for a word of wisdom, but finally answered, "No, God will not let him come back to us." And in that moment the harm was done. The child had formed a wrong concept of God as one who would willfully take away her father and not let him return. She burst out in a fit of passion: "I don't like God! He takes my papa and keeps him away." That night she refused to say her prayers, and for weeks remained rebellious and unforgiving toward the God whom she accused of having robbed her of her father. How should the mother have answered her child's question?

Among the choice records in my possession, I pass on this prayer of a little six-year-old lad, made after the family had joined in prayer and each had taken part: "*Dear God. You help me and I'll help you and we will help everybody and everybody will help everybody else.*" Such a prayer results from a right conception of God, which has already become a part of the child's life. The child's concept of God ought to be constantly expanding. There is normally an evolution of spiritual responsiveness if the child is wisely led. He will grow happily and of his own choice into the relationship from which grows the sense of personal fellowship which is invaluable in later years. Let the teacher therefore ply the child with these familiar ideas which were often reiterated by Jesus: "Our Father, God, can do all things. We can specially entrust our lives to him and he will never leave his children alone. He takes particular care to send his representatives to help us when we need him. He is greater than all others and no one is able to pluck us out of his Father-hand. He knows what things we have need of. He cares for the birds and will as surely feed us as he feeds them. Indeed not even a little sparrow falls to the ground without our Father's knowledge, that Father who will not forget any of his children. He is more eager to give whatever they need and desire than earthly parents are able or willing to give what their children need or desire."

THE EXTRA PRAYER

Sometimes I say an extra prayer,
Besides the one for which I kneel.
I stand and look up at the stars,
And tell our Father how I feel.

I do not ask for anything;
I just feel happy thro' and thro';
I let my heart give thanks and sing,
Till all the world seems good and true.

—*Annie W. McCullough*

DO PROJECTS WORK?

By Goodwin B. Watson

THERE is an ancient truism to the effect that we learn to do by doing. Every one has expected to learn to typewrite by typewriting. It is quite customary to go into the water to develop swimming ability. How then shall we learn to live a life of righteousness? Must we wade into the water of daily living, or shall we sit on a safely dry and isolated isle of contemplation and consider what we should do if we were in the water?

The present-day psychology and philosophy of education are insisting that we will learn to be socially useful, chiefly by being socially useful all through the growing process. It seems now that the best way to develop individuals whose thought and action will be Christian, is to help the children to enter into such normal life-situations as will call forth responses of thought and actions that are Christian. Perhaps if we would develop adults who "deal justly, love mercy, and walk humbly before God" we should lead children to obtain thoughtful daily practice in endeavors to deal justly, love mercy, and walk humbly before God.

The experiences described are actual occurrences in week-day meetings of boys and girls in a church in New York city. Some of the projects were anticipated by the leader, while others sprang up, much to the surprise of the leader. All of them developed as suggestions on the part of the pupils themselves to meet problems with which they were confronted. The groups of boys and girls in this week-day school are organized in clubs to permit greater freedom in the mind of pupils and leaders from the limitations of public-school and church-school tradition. The experiences recorded are selected from those which took place in the various groups during the three months from October through December.

I. Experiences Tending Toward Personal Development

1. A group of primary children were talking with the teacher about prayer. Each volunteered her own prayer, previously learned in church school or at home. One child had none.

"Let's see which would be the best one for her."

Each prayer was then discussed by the group in the effort to see which Rosie should learn. Once selected, the other children had a good time teaching it to her. The climax came the next week when she told the whole group, "My daddy knows it, too."

2. A group of high-school boys had been asked in a recent sermon to pray for missions. The discussion wandered around the subject for a while and then the problem came out.

"When I start to pray, I don't feel anything ahead of me but a blank wall. What's the use of praying when you feel like that?"

The wise leader suggested only that some men did seem to find it possible and helpful. At the suggestion of the boys a committee was appointed to study the experiences of great "pray-ers." After the report the fellows seemed impressed with the idea that prayer could mean a great deal to some men.

"I guess a fellow just gets out of the habit," suggested one.

"Why don't we all make a try at it for a month?" asked another.

The leader realized their feeling of readiness and incompetency, and gave some suggestions about the experiment. They then pledged informally to make prayer a regular daily habit for at least the next month.

3. The program committee of a group of junior high-school young people had wandered off from the main business. They had drifted to the almost inevitable "movies." One had gone on Sunday, and an argument started.

"Why not make a program of it?" suggested the leader.

So the program was arranged to consist of a debate followed by informal discussion of the forum type, on the question, "Resolved, that it is all right for Christians to go to the movies on Sunday." Enthusiastic advocates were easily found. A lively program resulted. When the discussion tended toward the need of the tired business man for relaxation one boy called it back by the pointed question:

"Well, we ain't tired business men, are we? That don't show nothing for us."

Further discussion brought the question, "Well, what is good to do on Sunday?"

A secretary was appointed to list on the blackboard the activities found worth while. Among them were "Get outdoors," "Go to the country," "Go to the Art Gallery," "Go to the Zoo," "Go over to another boy's and play," "Help wash the dishes," "Help clean the house because your mother works all week," "Go see somebody that's sick."

4. The problem of dealing with conflicting personal ambitions is faced in almost every dramatization. As a result of the telling of the story, *Why the Chimes Rang*, a club of fifth-grade girls wanted to act it out. Immediately there arose a clamoring for the chief parts.

"Let's let Miss H. choose."

"No," said the leader, "let's try it out and see who does the best."

The latter course was approved, and the entire club became the jury. The choice of the group was accepted with real satisfaction.

Group responsibility for this production was so keenly felt that another problem arose when one character endangered the success of the performance by giggling at rehearsals.

"She ought not to have that part. She'll spoil the whole thing. We ought to give it to somebody else."

The careless girl was panic stricken. She pleaded for another chance to make good. The fellow-pupils calmly granted it, and there was no further disturbance.

5. A dozen sixth-grade boys on hike were preparing their first meal together. Before the meal, all stood with bared heads while the leader led in a brief prayer of thanksgiving. Informal discussion followed, in which most of the boys were astonished to learn that many families had such "grace" before every meal. Mauritz shyly remarked:

"I can't only say it in Swedish."

His answer came from a boy to whom the whole proceeding had been novel.

"Well, what difference does that make? It ain't the words what counts, is it?"

6. Stories always formed excellent points of departure for whole-hearted thought. Two typical cases occurred with primary teachers using the story of the baby Moses.

"Is the story true?" asked one little girl.

"What do you think?" responded the careful teacher.

"Well, I think it is. 'Cause mothers would take care of a baby like that."

7. An interesting planned project was the candle-lighting service held in a club of fifth-grade girls. Each girl might report a truly Christian act seen performed by some other girl in the club. As the act was reported a candle was lighted for the girl. Among the incidents which the girls themselves reported for one another as representing their notions of some truly Christian acts, were:

Helping smaller children with school lessons.

Giving up a desired part in a dramatization.

Bringing to church school a little one who could not otherwise come.

Taking care of the neighbor's baby.

Getting supper to surprise mother.

II. Experiences Tending Toward Service for Others in the Church

8. A club of girls started telling stories to the club, and followed this with a study of story-telling, undertaken "just for the fun of it." They then decided that they might make some use of their training for the good of others. At their own suggestion they served as volunteer story-tellers for a children's story week, during the Christmas vacation. Other girls of the group substituted in the regular weekly

story hour when the leader was unable to be present.

9. "Why don't we get more fellows out for church school?" asked a group of ninth-grade boys.

"Perhaps there is something wrong with our school," suggested the leader, alive to his opportunity.

Soon the suggestion came from a boy. "Let's go around and visit other church schools and see if they are any better than ours."

Committees were appointed and visits made. Then followed criticism of their own school on the basis of what had been seen elsewhere.

10. One sensitive problem developed in the relationship between the club groups and the rather aged and overburdened sexton. A mild state of war developed. At the leader's suggestion, one group of fourth-grade boys made an investigation to find out what he had to do, how early in the morning he had to get up to get the church warm, etc. They decided after a bit of discussion that they wanted to help by setting up the chairs for him in a certain church-school room.

11. A group of fifth-grade girls found their club room in use by an unexpected special meeting of adults. The girls then decided to meet in the kitchen. There they found a great pile of dirty dishes, just used by the Mothers' Club.

"Who'll have to wash these dishes?"

It seemed to be up to Miss K., the beloved deaconess, or else to some tired mothers.

"Let's do it for them." All other club plans were laid aside, and the deposed girls finished the task of washing, drying, and neatly putting away the dishes for a group of fifty mothers.

12. The situations of need which called forth individual service to the church were too varied to be here elaborated. Some assisted in the library, others supervised games for smaller children on week-day afternoons, others gave music lessons to children not able to pay regular teachers, others told stories to primary groups, etc.

A common form of service consisted of contributions to the physical equipment of the church. One group of boys cleaned out and fully equipped their club room in the basement. Some girls made curtains and contributed furniture for their rooms. Boys waxed floors and painted gymnasium lines. Others contributed electrical fixtures and wiring to the new club room and stage. Repairs of chairs, tables, etc., were made by other boys. Frequently groups assisted in the setting up of multigraphed church letters, and in the addressing and mailing of such advertising.

13. A series of most interesting projects developed out of the criticism made by the Official Board of the church that there had been too much careless behavior, racing through the halls, and abuse of church property. The matter was brought before each club. In one group of fifteen-year-old girls the question arose, "Who is the Official Board?" The answer involved the study of church organization. A visit to an official meeting was to be included in the program.

In another group, this time boys of older high-school age, the reaction took the form of "What is a church for?" These boys spent several periods in gripping study of what the church is, what it has been, and what it might be. In many clubs the reaction took the form of a resolution to the Board, expressing a new purpose to be more careful of the common property, and of the interests of others. In a most significant way each group brought forward in detail its own particular offenses. "We won't play with the electric lights any more." "We don't think any groups ought to bang on the piano." "Carving initials spoils the appearance for all the rest of the clubs," etc.

III. Experiences Tending Toward Service for Others in the Community

14. At Thanksgiving time the problem was presented to junior high-school pupils in this form, "What have we ever done to show people that we are thankful to our heavenly Father?" The project of providing a family dinner then developed. As the news spread, other clubs joined in. About fourteen such dinners were provided by the children of the various classes.

15. The best way to obtain information about the need in this community seemed to be to go to the organizations accustomed to helping others, and to find out from them how many dinners they were accustomed to provide. The first report was therefore a listing of the organizations which might care for the poor. Over twenty were named.

The next development was the designation of certain junior high-school boys and girls to visit these organizations, and to report back to the club upon dinners given out at Thanksgiving time. Each of the group brought back a report, and the totals presented an amazing revelation of the number who seemed to be needing help, right in our own neighborhood. Two pupils failed to complete their assignment and bring back the expected report. The teacher did not need to comment. Public opinion was emphatically operating against those who had delayed all action a whole week.

16. Throughout the project there was a real understanding of the point of view of those being helped. There seemed to be no spirit of "condescending benefactors." When the questions to be asked of the Charity Organizations were being prepared in general discussion, the caution was given: "Let's not ask for the names of the people they gave dinners to. You wouldn't like it very well if people knew you needed old clothes, or didn't have enough to eat."

17. The revelation of what these many relief agencies were doing led directly into the attempt to study these organizations and their work. The degree and method of cooperation between them was reported on. Then the character of the work of each, and the source of support for each, became a matter of interest.

The Task of the Religious Educator

By Percy R. Hayward

I BELONG to that countless human host in whom the fate that was present at their forming omitted the element of restfulness. We were born to build, to create, to touch a chaos into a cosmos, to fashion the future out of the unsubstantial dreams of today. In one flashing purpose, on a great day, there came to me the desire to create and to build in a world of dead matter and to see vast structures of wood and stone rise out of nothing at my touch and will; this vision comforted and empowered me until, on a greater day, it died forever—died at the birth of a higher and more difficult vision, the desire to save and build the body of man, to grapple with the age-long diseases that have cursed my race, to spy out the lurking places of grim death, and to hasten the fulfillment of the promise, "There shall be no more pain." And by my side this vision remained long until, on my greatest day, it too took its journey to my House of Outgrown Dreams, and in its place I found my Great Desire a purpose to create, not in a world of dead, or even of living matter, but in that other Kingdom of the Soul of Man; to fashion human ambition; to create the furnishings of the mind from which all material things receive their final significance; to fuse the varying emotions of youth into one mighty Gulf Stream of empowered purpose for the warming and enriching of the total life; to broaden human interests; to gird the embattled will; to nerve the sinews of the soul for high endeavor, lofty dreams, and the challenge of brotherhood; to seek out and destroy the stagnant pools where lurk the germs of spiritual disease that degrade my race; to break a sword on every power for gain or ease, that tramples upon the soul of man; to buttress human nature, inwardly, for every moral strain; to bring to bear upon immature life those formative forces that will create a generation venturesome enough to practice man's age-long dream of a Democratic Society; and to intertwine amid the fibers of growing souls the potent strand of religion. Thus would I create, and there would I build, where the path is uncharted, where the laws for my guidance are not yet discovered in completeness, and where the guerdon, in results, is all that any soul could ask.

A PROJECT IN CHURCH HISTORY[1]

The Protestant Reformation

By
Mason Crum

THE project described in this article was undertaken by a group of college students in the junior class. For the purpose of giving the students more freedom and independence, the project method was chosen instead of the conventional course of study

Courtesy of Mrs. Ethel Brown-Woodall

The Diet of Worms Scene from "The Life Pageant of Luther." The Cardinal, The Emperor, The Elector, and Dr. Luther

THE teacher of religion soon becomes aware of the fact that his students need a thorough understanding of the Protestant revolt of the sixteenth century if the Protestantism of today is to be more thoroughly comprehended. The need of a broad background of information is pressing, and before the Protestant Church of today can fulfill its highest mission she must take time to recall the circumstances and conditions which gave her birth. Most fundamental in all our efforts in religious education is an understanding of this historical background. If we do not have this background we drift into a *circle* of activity and eventually repeat the same errors from which we were once liberated.

The Conventional Method

Ordinarily, a textbook on the Protestant Reformation would be selected and regular assignments by pages made. The teacher would do more or less lecturing and the class would be required to take notes and perhaps have them presented to the instructor for inspection and grading. As a stimulus to mental activity and for the purpose of securing some data in the form of tens or zeros, questions would be asked on the lesson and answers would come forth from the book with varying degrees of accuracy. Perhaps some collateral reading would be assigned and reports required to verify the statement that the work was well done. A test would probably be given as a stimulus and certainly as a goad to urge on the inevitable straggler who sits in every classroom. And, as a final urge and a day of accounting, there would be the examination, for which there is always much "cramming" and often little knowledge.

One cardinal fault with much teaching is that students are not allowed to take the initiative in the problem at hand. The teacher carries the load, and the class follows, or not. Let the class carry the load, and let the teacher direct. Many recitations are characterized by two factors: the offensive movements of the teacher and the defensive attitude of the students. The recitation may easily resolve itself into a volley of questions and queries which originate behind the teacher's desk, while the class is kept busy trying to fabricate answers which will fit the questions asked and satisfy the inquisitor.

Is it not reasonable to suppose that there may be injected into the teaching process some live purpose, aim, or objective which will add interest to the task at hand and thus vitalize study and relate it to life and experience? Why may there not be some interesting problematic act which will add zest to the work? And why not undertake a unit of study that may be completed? And why may not the work be given a natural setting rather than an artificial one? The following projects will attempt to answer these questions.

The Project

It was agreed that the class would dramatize some outstanding situation in the Protestant Reformation. Luther's appearance before the Diet of Worms gave promise of dramatic elements and it was definitely decided that the dramatization would center around this incident. It was explained that a thorough knowledge of the whole Protestant movement would be necessary before the Diet scene could be properly presented. It was readily seen that leading up to this incident were many and varied causes, and that the Diet of Worms was but the culmination of a network of incidents and events. In other words, it was a unit around which clustered the main lines of thought and activity that energized the Protestant Revolt. To understand Luther at Worms is to have an appreciation of the major movements in religion in the sixteenth century. The project, then, was to write a drama, the scene of which was to be laid in Germany during the Protestant Revolt and the main action was to center about Martin Luther.

Not All Dramatists

It was soon discovered that not all people are given to writing dramas, and for fear of running away with an undertaking for which many had no aptitude, a sudden change was made in the plan. Some of the students were very anxious for the dramatic undertaking, others simply could not do it. The addition of an alternative plan saved the situation. It was this: All the general investigations into the subject were to be the same, but the final development was to take two courses. Those who felt they could not write a drama were allowed to write a short book on *Some Aspects of the Protestant Reformation.* The class was then working on a double project. One group was gathering data for a drama, another group for a book. With these two very definite objectives in view the work was undertaken in a wholehearted fashion.

General Investigations

It was, of course, necessary to give certain "leads" to the investigation and study of a unit of historical knowledge as large as the Protestant Reformation. The topics for investigation were assigned for each recitation until a general survey of the field was made, and from that point the

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movement was to correlate and collect those facts which were to make the drama or the book a finished product.

From the list of topics given below it will be noted that there was not much effort at orderly sequence; no syllabus or outline, but rather a series of interesting events, places and characters. The correlation of these was left to the student and to what orderliness might grow out of the instructor's informal lectures and the open discussion in class.

The list of topics for investigation was as follows:

1. Outline of Martin Luther's Life.
2. Political and Ecclesiastical Influence of the Papacy in the Sixteenth Century.
4. The Character of Mediæval Monastery Life.
5. Charles V.
6. The Roman Nuncio Alexander.
7. The Inquisition, Episcopal, Papal, Spanish.
8. Outline of the Political Situation in Europe in Luther's Lifetime.
9. Humanism.
10. Life of Erasmus.
11. Life of Savonarola.
12. Life of John Colet.
13. Life of John Calvin.
14. Life of John Knox.
15. Religious Pilgrimages and Image Worship.
16. History of the Vatican.
17. The Brethren of the Common Lot.
18. Character Sketch of Hans Böhm.
19. The Bundschuh Revolts.
20. Mediæval Church Festivals and Miracle Plays.
21. Mendicant Orders.
22. Leipsic Disputation.
23. The Ninety-five Theses.
24. The Augsburg Confession.
25. The Council of Trent.

Conduct of the Recitation

For about half of the term the recitation period was spent in considering the general phases of the course. That is, there was not special effort to condense the accumulated data to fit either the drama or the book. The work upon the project had not begun properly. It was understood that a general survey of the field was necessary before anything in particular could be done. Reports were made by the students and supplemented by suggestions and notes from the instructor. All of these discussions were characterized by a lively interest. The members of the class caught the spirit of freedom and independence and felt very keenly that they had a hand in determining the character of the course.

The Drama

A few words, in detail, about the plans for the dramatic arrangement may be permissible. The question soon arose of what was to be included in the play. The main difficulty was in determining what to leave out. How many acts? What ought we to include so that a play of two or three hours length might convey to an audience the cardinal points in the situation and at the same time carry no surplus matter?

After considerable deliberation the dramatic group decided that three acts would be sufficiently long. There was, of course, divergent views concerning the main points around which these acts should center. The following outline of one of the plays is fairly representative of the group:

Act I: Scene I—Mediæval Monastery.
Scene II—Luther Ordained Priest.
Act II: Scene I—Indulgence Sellers.
Scene II—The Ninety-Five Theses.
Scene III—Burning the Bull of Excommunication.
Act III: Scene I—The University of Wittenberg.
Scene II—The Diet of Worms.
Scene III—The Peace of Augsburg.

The Book

The little book of eight chapters on *Some Aspects of the Protestant Reformation* was the project for the second group. This book was to be written with a very specific purpose in view. It was to be written for young people, and presumably to serve as collateral reading in the Young People's Department of the church school. Further, this book was presumably to occupy a place in the International Closely Graded Lessons. To make the task more specific the class was shown specimens of literature for the Young People's Department. This gave a very definite idea of what was desired and impressed the thought that the work in hand was practical and was related to some real life problems. Some of the books in the Closely Graded Lessons are: *The History and Literature of the Hebrew People, The History of New Testament Times, The Bible and Social Living*, and others. The fact that these students were writing a similar book on a historical subject and that there was the possibility of their work having practical value added an element of genuineness and naturalness to their efforts.

The eight chapters of the book are as follows:

Chapter I—The Political and Ecclesiastical Influence of the Papacy in the Sixteenth Century.
Chapter II—The Political Situation in Europe.
Chapter III—The Renaissance and the Reformation.
Chapter IV—Mediæval Church Festivals and Miracle Plays.
Chapter V—Humanism and the Reformation.
Chapter VI—Martin Luther.
Chapter VII—The Theory and Practice of Papal Indulgences.
Chapter VIII—The Diet of Worms.
Chapter IX—Bibliography.

Outside Help

Not far from the college where this project was worked out is the Lutheran Theological Seminary. Arrangements were made whereby our students could make use of the Seminary Library. The authorities cooperated by selecting all the books on the Protestant Reformation. These were placed on a separate table where they were easily accessible. As one would expect, the atmosphere of the place was conducive to serious study of the great reformer. Various pictures of Luther were seen on the walls of the library and in the classrooms. The general surroundings made the study of Lutheranism and the Revolt of more than ordinary interest.

The Dean of the Seminary, who is an authority on the Reformation, was asked to lecture to the class. This lecture was given near the end of the course so that a full appreciation of the advanced discussion might be possible. The subject of this special lecture was, *Political Aspects of the Protestant Reformation.* It was received with unusual interest by the class and furnished a valuable background to the study.

Summary

Measured from the standpoint of interest and the acquisition of facts, the project was in every sense a success. A large unit of knowledge was approached from a practical angle; in the first instance, a dramatic undertaking, and in the second, the writing of a book. Students talked about their work outside the classroom. This is a sure sign of healthy interest. A problem closely related to life and to the things people do when they are out of college was undertaken and completed. The work was neatly bound and made to look as much like a book as possible. The title was generally printed on the cover, with the author's name appended in regular form. A table of contents was added at the end of the book or at the close of each chapter. Every precaution was taken to conform to regular "book style" so far as the mechanical arrangement of a manuscript made that possible. When the books came in, all neatly bound, they were the object of much interest to both the class and outsiders. A field secretary of Sunday-school work, who was visiting the college, was impressed with the general make-up of the completed project and asked that he be allowed to place some copies in his Religious Education Exhibit which was to be shown in training schools for Sunday-school teachers. Such a request, of course, added to the practical phase of the project and convinced the students that they had done a piece of work which had some real value to others as well as to themselves.

It may be well to measure this accomplishment by the generally accepted definition of the project. Perhaps the definition which comes nearest to a proper estimate of this conception is that of J. A. Stevenson, "A project is a problematic act carried to completion in its natural setting."

1. Both the drama and the book were

(Continued on page 528)

Photo by Furness

Creating Their Own Play

PLAY PERIODS OF THE CHILD[1]

By Elisabeth Edland

IN using the dramatic method of teaching with children, it is necessary to have some understanding of the play life of the child, for it is in play that he naturally expresses himself. It must be remembered that to the child play is the most serious thing there is. Nothing in life is more important to him. His idea of play is not the adult's idea of child's play. The adult very frequently believes that to the child play is just what it is to the adult when he indulges in child's play; that is, he thinks it is something trivial and ridiculous. But the child really works harder in his play than many adults do in their so-called work. The teacher who uses the play expressions of the child in her method of instruction is making that instruction the most serious and important thing in the life of the child.

Reviewing the play periods briefly they are these: mother-play period; imitation period; self-centered period; team-play period. After that the children have advanced out of their childhood period and become "young men and women." Children seldom reach the teacher before the imitation period, so we will consider that first.

In this period, the child imitates in play everything he sees and hears according to his abilities of expression. These expressions are rather limited to gesture and tone. He uses rote phrases he has heard, such as "All aboard!" but his use of them is often merely an imitation of sound or tone rather than an understanding of the meaning of the words. This imitative period is the observative period. In order to imitate, the child must observe other objects, animate and inanimate. By placing within the child's observation material worthy of imitation, the teacher builds up the child's technique so that when he steps into the creative period which follows, he will have a worthy means of expression for his self-creative activity. Only when the child's own power of observation is used in this imitation play, can there be natural expression during this period. So in our dramatization we must begin with very simple material which is within the child's power of observation. We tell the story, for example, of the little flowers going to sleep, and the fall of the leaves and snow. The children can dramatize this in one of two ways: either through observing the actual fall of the leaves and snowflakes, or through seeing the teacher give her imitation of falling leaves and snowflakes. If the latter is used, the child's power of observation has been wrongly directed, and the result will be a crude imitation of an imitation. The children will undoubtedly have a good time, and under that the purpose of the dramatization probably will be submerged. But if they can be given the opportunity to watch the leaves in their autumnal coloring float down on the breeze when they receive the whispered message of the heavenly Father, they will, at the suggestion of music speaking as the breeze speaks to the leaves, imitate the leaves themselves sailing through the air in obedience to the heavenly Father's command. They will then be leaves obeying the heavenly Father and the transposition of this to little children obeying the heavenly Father is a natural step.

The material must also be simple enough so that the child can comprehend the entire action and reproduce it in its entirety. Watch a small child playing train without adult supervision. He will be the engineer, the conductor, the passenger or passengers; he will play all the parts necessary for the operation of that train, or he will pretend that some of the characters are there. So we cannot insist that these small children retain one certain part in a dramatization and follow the story con-

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tinuity, with other small children playing assigned parts. If the action of the story is to be complete in his mind, he individually must play all of the necessary parts for the completion of the action.

The number of parts, or characters, and their actions should be limited for the play of these small children, and the dramatization should be such that all of them can play the same parts—all can be leaves, snowflakes, flowers, strong men, etc. Just a little later, in the same period, the child can play group parts with other children, but even then if the action is not running as he feels it should, he will change his character or part as he feels is necessary. At this time the children can dramatize one scene of a story completely. And as it is impossible for them to dramatize spontaneously a series of consecutive scenes, the teacher in her telling of the story should try to place the action in one scene if possible.

Suppose we have told the story of the heavenly Father's care for Elijah in the wilderness. To play the scene, an Elijah, ravens, and brook are needed. Elijah is a stationary character. Either a girl or boy can play this part, as small children make no distinction in sex. Elijah sits down on a chair and takes a center position so that the ravens and brook may play about him easily. The remainder of the class is divided evenly into ravens and brook. The pupils playing the brook form a line, allowing an arm's length between each pupil, so that they will have plenty of room in which to work. At a suggestion from the piano, the brook begins its course through the desert to the accompaniment of joyous music, circling nearer and nearer to Elijah. When it runs by him happily, he drinks from the outstretched hands. When the brook has completed its play, the ravens fly about and bring their food to Elijah. In this way the entire scene will have been dramatized through simple action, and in order to impress the truth of the story it is necessary to carry the dramatization no further. This scene contains two actions for each player. The brook runs and gives, the birds fly and give, Elijah eats and drinks. As each action is separate they are easily comprehended by the children. Also if any child felt it necessary to play all of the parts himself, the dramatization from the teacher's point of view will not have been disturbed, and the playing of the other children will not have been interrupted.

For the small child then, in the imitative play period, that dramatization is most helpful and most enjoyable which limits itself to a single action or a series of simple actions presented through repetition, as too many actions confuse the child mind; dramatization based on his own observation and presented imitatively by him through the expressions natural to him, gesture and tone, without forcing the use of words. Forcing the child in this period to recite words meaningless to him for adult amusement is apt to cause serious harm. A high-school boy preferred to flunk English year after year rather than give the necessary platform recitations. The last time he appeared on a platform he was seven years old. He memorized easily and so had been assigned a rather long recitation. When giving it he forgot a line but tried desperately to remember. As he did not understand the meaning, it was merely a matter of rhythm and so he stumbled and confused the lines, which caused much merriment to the audience. He talked on to the end in spite of the laughter, and then left the church room. He was broken-hearted. He could not understand why the people laughed, and thought it was, of course, because he had forgotten the lines. No amount of explanation would convince him that this was not so, and never again could he be urged to appear on a platform.

In the next play period where the child sees and feels himself the central point of the universe, words are a natural medium, and in this period they must be used. This is the creative period, where thoughts run wild. A child at this time can think of more different things to do and more different ways of doing each thing than in all other periods of his life combined. The dramatization of this period must be full of action, and it must be action which demands for its finish the fighting courage of the pupil. Anything which can be done easily at this period is "babyish," and for a boy or girl at this stage of growth to be babyish is to sink to the lowest level of degradation. The dramatization must bring into exercise all of the pupil's creative abilities, which can take tangible form in the creation of the play itself, of the properties, the costumes, the scenery, anything necessary for the dramatization. Very often these results are crude or absurd and will bring upon the creator the scornful derision of his class associates, but such derision is part of the lesson. It serves, with the normal child, as a goad for making something better. "I'll show you!" And he usually does, if given the opportunity and right stimulus by the teacher. In the spontaneous dramatization in this period, the child's power of fantastic imagery and of dreaming wildly comes out as at no other time. These fantastic dreams the teacher must convert into reality, and the transition must be so subtle as not to be obvious to the child. One boy, for example, spends a great part of his time making what seem to be ridiculous mechanical devices. Suppose this desire were directed to an electric switchboard which he could make and operate in a real play given by the other children. A girl may have a great desire for "dressing up" and her greatest delight is in assembling all sorts of odds and ends out of the attic or her mother's wardrobe, and in making "real ladies" out of herself and girl friends. What an opportunity for play, which is real study at the same time, if such a girl makes "real" the characters of a play by fitting them with correct costumes. And what an opportunity in dramatization for those boys and girls who have a feeling for color, music, and words, and whose creative activities take form accordingly! It may be the only opportunity their natural creative instincts will ever have for expression. How many clerks, stooped and cramped with years of leaning over a desk adding endless columns of figures, are really dead poets! "To make money," "business," that is, giving the least value for the greatest gain, is too often the goal toward which the child's education is ultimately turned. And for that individual whose creative instincts are permitted some expression in this particular period of his life, perhaps the years of disappointment ahead when his creative powers are forced into wrong expression will not be altogether hopeless.

The boys and girls in this period should be permitted to create their own play, either forming it from a story told to them, or from findings on an assigned subject. As they are self-centered, interested in themselves, in their own achievements, a play created by themselves will be of greater value than a ready-made play. The words must be their own natural expression, although new words and better phrasing are constantly suggested by the teacher throughout the discussions. In biblical dramatizations the Bible phraseology should not be forced. In Bible stories where reverent handling is necessary, the Bible language may be used, but if the Bible language hinders the play, it should be worked to gradually and should not be forced.

By allowing boys and girls to compose their own speeches or speaking parts, the teacher will be better able to secure good pronunciation and good English from her boys and girls in their conversation outside of the play period. But this is not the greatest result. Through this method she

(Continued on page 526)

"HELP me to tell my dreams
To the other children,
So that their bread may taste whiter,
So that the milk they drink
May make them think of meadows
In the sky of stars.
Help me give bread to the other children
So that their dreams may come back.
Let me hold their little hands in the dark,
The lonely children.
The babies that have no mothers any more.
Dear God, let me hold up my silver cup
For them to drink,
And tell them the sweetness
Of my dreams."[1]

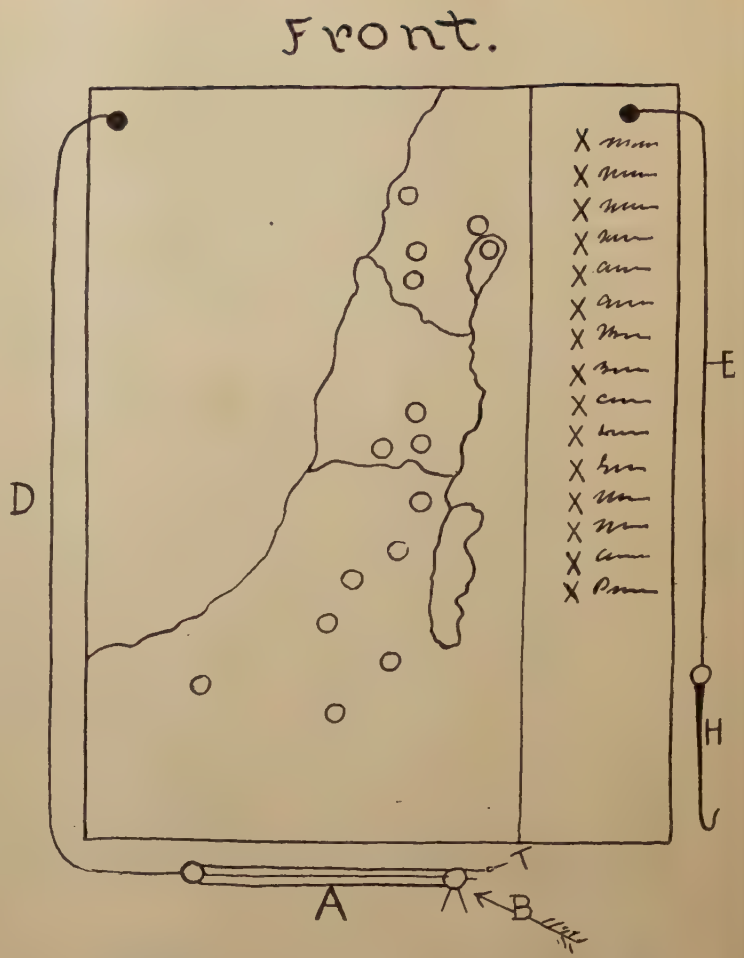
[1]Reprinted by permission of the publishers, Frederick A. Stokes Co., from "About My Dreams," in *Poems by a Little Girl*, by Hilda Conkling.

HOW TO MAKE AN ELECTRIC MAP

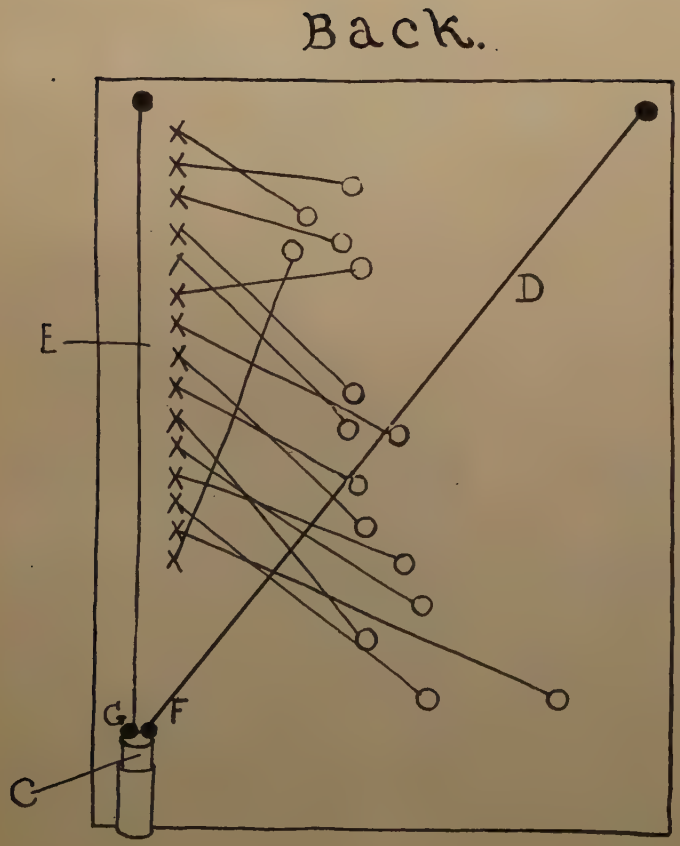
By C. E. Cushman

DIRECTIONS for making an electric map have been published in THE CHURCH SCHOOL in former issues. So many requests are being received for this information that it seems wise to offer the diagrams and directions here given. This map is so arranged that the light shows at the end of the pointer instead of at a fixed spot in the upper corner.

The Editors



A—Pointer I
H—Pointer II
D & E—Telephone Wire
C—Dry Cell Battery
B—Flashlight Bulb



THE electric map has been found very helpful in teaching Bible geography. It appeals especially to juniors and can be made by the boys, affording them a splendid opportunity for constructive work. Such a map will add a valuable piece of equipment to the department and one which will give not only instruction but pleasure to the pupils.

A Hodge Historical Class Map A should be used. No names of places are marked on it. For a mount, have a frame made of well-seasoned pine, 1x2½ inches, with corners mortised and stayed by iron corners screwed on to keep them firm. This frame must be the same size as the map.

Make a pointer (A) out of a small hollow curtain rod. Fasten one end of telephone wire (D) to dry cell battery at (G), pass other end of wire through the pointer (A) and solder on to small receptacle for flash light bulb (B). Be sure and let the pointer come to a point (T) on one side and extend out beyond the bulb.

Pointer (H) is a wire pencil connected by telephone wire (E) to battery at (F). Now make a small hole through the map at the right places (O) and having scraped the covering off from the end of a piece of telephone wire, run the wire through the hole and make loops (O). From the back do the same at (X). Do not connect place at (O) with name at (X) just opposite or it will be easy for the pupil to guess right. Make the wires cross each other and go to unexpected places like (y and z).

If directions are carried out it is evident that if the tip of the pointer (H) is placed in any loop marked (X), a light will come in the end of the pointer (A) if the tip (T) touches the right spot, completing the circuit. If the right place is not touched, there will be no light.

TEACHING CHURCH ETIQUETTE IN THE PRIMARY ROOM

By Martha Barnhart Harper

PERHAPS I am not truly devout or I should not become indignant. But it makes me fairly boil to see a late comer to church stalk down an aisle during the anthem! Talking during the prelude, taking and holding the choice end seat, thus making the people who come to fill in the pew crawl over one, these also lower the boiling point of my righteous—I insist that it is righteous—indignation. "Primary children would know better, I am sure," I rashly declared, one day. But that very day it dawned upon me that my primary children showed little training even in church-school etiquette. There were noise and commotion before the session opened, drumming on the piano, playing tag, talking, occasionally, during the devotional service. These children must have the training *now*, I suddenly concluded, in the only service of worship they may call their own. The learning is still progressing slowly.

The Method Used

To introduce the subject I naturally looked for a story and found it—Miss Colson's fascinating narrative[1] based on the cumulative scheme that entices grown-ups as well as children, a story telling how the people of Israel brought for the building of God's house *the best that they had*. We talked about the very God's house in which we were meeting, of the leaded panes of the windows, put together piece by piece, some man's best work, of the pretty carpet on the floor, the woodwork, the pictures, all brought or bought to make God's house beautiful, by people who gave the best that they had. The next Sunday I saw some of the older ones examining the panes, and the carpet, and looking most intently at the pictures.

We had been trying to absorb the One Hundredth Psalm—the going to church Psalm, as I think Miss Colson puts it. We drew on the blackboard the temple and the court or yard and its protecting wall and the gates through which the people entered "with thanksgiving."

Having thus reviewed the last Sunday's story, we talked about coming to God's house. Should one take the choice end of the row of seats? Was that thoughtful? If Jesus had come into our room, sat down at the end of that seat, thinking no one else would come in, would he have made the next person who came crawl over him to reach the next place? We played the little game. Harold and Lee came together to church. See, they moved to the seat farthest from the aisle. Frank and Mary came in, too, taking seats near the aisle, as they thought no one else would wish to sit there. But by and by Stanley came with one of the ladies, and he didn't have to be told to let her pass into the pew first! Immediately the former occupants of the pew *moved over*. Sometimes, in actual practice, some one would forget. But we just kept up the good work.

With adaptation to fit our needs, the story[1] of Samuel's service in the temple as told by Miss Colson, with her suggestions that prayer may be sung, said, whispered, and thought, formed the next step etiquette-ward. The very next Sunday we walked in a quiet, dignified way into the church auditorium—when it was not in use—and looked at the windows sending colored lights down upon us. We admired the pulpit with its beautifully carved chairs. We sat in two of the pews. The sacredness of the place was upon us all. We bowed our heads and thought, "Father, we thank thee. Amen." Then we returned to our room.

One day we changed for a while the old marching method of taking the offering the "church way." As the piano was played, two boys, previously selected, came to the front of the room, received the offering plates from the superintendent, and passed them from one row of seats to the other. It took several repetitions and many suggestions drawn from the children before the littlest ones learned that the "kindest way" is to let one's neighbor place his offering upon the plate before he places his there. When the boys came to the front of the room again, this time with filled plates, the bowing of heads and the singing of the offertory hymn seemed the logical, devotional climax of the service.

To prevent, during a prayer or story, a tardy child's disturbing the service to reach his usual place, several chairs are now placed at the rear of the room, with a teacher near by to welcome and detain him.

An Ounce of Prevention

The key to the prevention of talking during Scripture reading and story seems to me to lie in the interesting manner in which the Scripture and the story are presented. Should talking occur, a pause is all that is necessary to regain attention. If quiet is expected of the department, quiet will be given. And thus the habit of being quiet during devotional periods will be formed for life.

Needless to say, since we have thought of being polite in God's house, we are a more reverent Primary Department. But there are still more "kindnesses" to be thought of. Here is one. As a child, I enjoyed bowing my head before church began—just as the big folk did—and sending my own little prayer to God. Why should not all primary children enjoy such a prayer? Perhaps, some day, before the quiet music, we shall talk again of *thinking* our thank-you's to God, with eyes closed and heads bowed, as the soft music is played. I am sure the children will respond gladly to the suggestion. And perhaps as rare a thought gem will come from the talk as came when our conversation was about God. "I think," said the dear little girl on that occasion, "I think God is happy when we are happy, don't you?"

[1] *Building God's House*, from Elizabeth Colson's *The First Primary Book in Religion*. The Abingdon Press. New York City.

[1] *Talking with God. The First Primary Book in Religion.*

A Helpful Suggestion

An Opening Service

THE following opening service comes from a teacher of beginners.

Motion Song. (Recited in concert.)

This is how all through the night,
Little eyes were folded tight; (eyes closed, chin resting in hand)
Little hands and little feet
Rested long in slumber sweet.
Softly creeping comes the sun,
And it rouses every one;
Up the little children rise (all rise)
Rubbing open sleepy eyes; (rub eyes)
"Good morning" cheerful voices say,
"We're glad to meet you, happy day!
Good morning," cheerful voices ring,
And now to you "good morning" we'll sing.

(Remain standing for song and prayer.)

Song: Good Morning to You.

Prayer: (Concert)

"Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee."

Offering taken in classes, carried to superintendent.

All stand and sing.

Offering Song:

"Father, take these gifts we bring thee,
Give them some sweet thing to do;
May they help some child to love thee,
Father, we would love thee too."

—*Louise B. Bassler, Wilkinsburg, Pa.*

THE SAND TABLE AND HOW TO USE IT

By Faith Bushnell

"OMOTHER, see!"

This was the exclamation which again and again brought spectators to our church-school exhibit at the County Fair. The focus of interest was a sand-table exhibit from one of our smaller schools. The tiny dolls had been dressed and the canoes and wigwams made by the primary children in connection with a lesson on *God's Indian Children.*

Last Sunday several new children entered our Beginners' Department. Wraps removed, they gravitated with one accord to our sand-table corner where a miniature Hagar and Ishmael were wandering in a miniature desert. There is an irresistible attraction, for children, in a sand-table; an attraction which signifies correspondingly great educational possibilities.

Sand-table work gains and holds the attention; it permits action which fixes impression; and it furnishes the child with a natural method of recounting the story, since playing a story, with miniature objects, is much more natural to most children than telling it.

In view of these facts, then, cannot church-school teachers overcome their objections to its use, and welcome it as gladly as do the teachers in our public schools? Let us see if we cannot obviate its few disadvantages and give it a place in our work.

How to Get a Sand Table and Where to Put It

Teachers may object to using a sand-table because it is expensive; and it is, if you buy it. I have still to find, however, a school so small or so lacking in funds that it could not have some equipment for sand work. We began in our school with a dripping pan. When several classes needed to use sand at the same time, we borrowed more pans. When we were through, we emptied the sand into a pail and hung the pans up. That was our equipment, and it proved fairly satisfactory.

In another school we had to use one small pan with a large group. Here the children were called to the front one by one. Mary was allowed to "make the sand all smooth." Frank might make a hill. John could put the sheep on the hill, and Ruth the shepherds. Laura was asked to make the fold, William the brook, etc. When the picture was finished, it was placed where all might see. If we could have had a circular group, the pan might have been placed on a low chair in the center, although there would have been a little more difficulty in enforcing the rule that no child must leave his seat except the one who was working. It is so hard not to crowd around that fascinating tray!

We found that for two dollars we could have a galvanized iron or zinc pan made at the hardware store. Four feet by two proved a good size. The pan was about four inches deep and had the edges well turned. We might have had handles riveted on so that the tray could be carried from place to place and set on a box or low table; but our pastor made us a special stand, on castors, with a wooden frame into which the tray would fit. As the sand was not to be emptied each time, a cover was, of course, necessary, and for that we used table leaves.

If there is room for the table to stand permanently against the wall, a hinged cover is good. We found the detached cover more convenient, for the children could work on all sides, and, when the cover was in place, it made a table that could be used the same as any other class table. The cover should be removed *after* the story is told, and replaced at once if the children seem inclined to play in the sand instead of working. This prompt bit of discipline, by the way, enacted without previous threats or warnings, will usually prevent any recurrence of the trouble.

We know that it is not difficult to get two dollars if we want it very much. Superintendents may be prevailed upon to apportion a certain amount to a teacher for equipment. Parents are not deaf to the needs of their children when the matter is clearly presented; and even in the poorest districts the children have pennies to spend for gum or shows—or a sand-table. Our lack of equipment is not due so much to the lack of money as to our neglect to get and use it. Let us not make too much of the expense bugaboo!

Some schools already possessing sand-tables have discarded them because of the disorder they make. This means, probably, that the table is not lined, and leaks. Some form of water-proof lining is necessary; zinc, preferably, but oilcloth or muslin protected by a coat of paint will do.

To prevent spilling over the edge, keep the sand wet, do not fill the tray too full, and teach the children to push the sand

The Sand Table Showing Map of Japan and Japanese Cut-outs

back from, instead of pulling it towards the edge. It will pay you to emphasize this last point, for, instinctively, if not taught otherwise, each child grabs as much sand as his arms will enclose and draws it toward himself, with the result that most of it goes onto the floor. Trouble may be avoided by reminding the little folks each time, "Now where do we push the sand?"

Do not allow the table to be touched except under your supervision. There will then be no "muss" to complain of. Disorder anywhere in the schoolroom means something wrong with the teacher's methods and habits.

Of course difficulty may arise from the fact that the room is used for other purposes during the week. The Dorcas Guild mothers may allow their children to make free with your sand, or the Scout leader may be lacking in discipline. Then, if appeals to the offenders are not effective, lock the table in the closet or padlock the cover down. Perhaps the room is small, and the sand-table, being in the way, presents a constant temptation. Space may sometimes be saved and trouble avoided by having the tray made to push into the wall like a drawer, or the table made to fit under some other article of furniture. We have one which, when not in use, just fits under the teacher's desk.

Uses of the Sand Table

The sand-table may well be used for nature lessons. At one time it may become a field for planting corn. At another it may become a garden full of flowers, or it may be a lake with shores and hills. Sometimes it may be used to depict an entire story, or it may illustrate a psalm. The Twenty-third or Twenty-fourth Psalm will mean much more to the child who has seen it pictured in sand.

Above the primary grades the table may be used not only for story but for map work. There is no simpler or more effective way of teaching the geographical setting, without which much of the Bible has little meaning.

In all departments, the sand-table becomes an important means of teaching missions. Maps of regions studied, Indian, Eskimo, African, or Japanese villages may be delightfully shown. Children love the miniature scenes, and grown-ups never outgrow their interest.

Conducting a Sand Table Lesson

Something has already been said about the method of using the table. With a large group of very little children, and only one available tray, the teacher may have to construct much of the picture herself. Suppose the story has been that of Baby Moses. The articles to be used have been laid on the table or desk nearby. After the story has been told, and pictures shown and discussed till the children are quite familiar with the characters, the teacher may begin:

"I want some one to help me make the story on our sand-tray. John is sitting so straight and still, I am going to let him go to the desk and get me the big house that the wicked Pharaoh lived in.

"Thank you, John. We will put the Pharaoh's house right here.

"Jane, what other house do we want? Yes, the house where Baby Moses lived. Where shall we put it, Jane? All right; we will put it down in this corner.

"Here is a river, Betty. Will you bring some long grass to grow in the water?

"What else do we need for our story, Robert? O yes! Moses' mother! See if you can find some one who looks like her."

In some such way the story will proceed till every child has had a share. If the group is smaller or the children older, or if the story is very familiar, the children can work out the picture by themselves. Each child may be given something which is to be used in the picture. His hands must remain in his lap until his part of the story is reached, when he may place his doll or tree, or whatever it is, in the proper place. A class of juniors will need very little direction. Always let the children use their own ideas as far as possible, even to planning what shall go into the picture. One little first-grader was sure that Naaman's wife should be lying upon a couch, and at once went to work with scissors and paste to make one.

In map-work, one child may be chosen to model the entire map; or one may be given the outline, another the lakes and rivers, another the mountains. Several may be employed in dusting the snow-capped peaks with starch, in locating the towns, battle-fields, and so on. Of course, with a large enough table or individual trays, each child may construct his own story or map, plant his own field of corn or lay out his Garden of Eden. Usually, however, the sand-table affords a good opportunity to teach cooperation.

Materials Used

Sand and water are the two principal needs. Almost anything will do for the details of the picture. Toothpicks may be people, bits of cotton, sheep. Twigs may be trees, and a bit of mirror, glass, or blue paper may be a lake. A stone may be a number of things; so it is well to keep a box of pebbles on hand. Very primitive materials are good for the children's imagination, but older children and the teacher herself will be better satisfied if the picture can be made somewhat artistic. Houses may be made either from the sand itself or from cardboard. (The Oriental house figures in so many stories that it is almost essential to have a model on hand.) People may be either small dolls or cardboard figures. Animals are easily fashioned from clay or paraffin, or animal crackers may be used. Dried grass becomes wheat, rushes, thatch for roofs, or a bamboo forest.

Cut-out figures and villages for the sand-table may be bought at any school supply house, but they are apt to be too large for a small sand-tray. The children will find it interesting to make their own; dressing the dolls, and cutting or coloring the cardboard figures. The work may be done at home or during an "expression period." It is obvious that, because of the lack of time on Sunday, much more might be accomplished by using a week-day hour. Where there is daily religious instruction for the children, the sand-table can come into its full usefulness.

However the work must be done, secure a set of scenery and characters for each story which you are to teach by the sand-table method and file it in its own box or envelope for use when needed. With this sort of intelligent planning, a satisfactory lesson may be conducted and the sand-table prove its value as part of the permanent equipment of the school.

A Help in Story Telling

IF you have never used a peep-box, perhaps you do not know what it is. It consists of a box made in such a way that the children peep through an opening to see whatever is arranged in the box. You will find one helpful in teaching a Bible or missionary lesson, and the children will love it. A good opportunity for handwork periods will be provided if the children are given a share in making the various objects.

How to Make the Box

An oblong cardboard box of medium size should be used. Cut a one and a half inch square in the center of one end, near the bottom. Cover the top with one thickness of tissue paper, preferably light pink, and paste over the edges.

For the inside of the box prepare suitable cut-outs and objects which may be arranged to illustrate some of the lessons or stories that are being taught to the children. Various villages may be constructed, such as Chinese, Japanese, African or Eskimo. For example, for an Eskimo village glue the objects in place, lay cotton on the bottom of the box and around the objects and sprinkle with snow sparkle.

—*Winifred Coles, Coldwater, Kansas.*

Attractive cut-outs of villages and people of other countries may be obtained from The Missionary Education Movement or from Milton Bradley Company, Springfield, Mass. *Twins Travelogues*, issued by The Abingdon Press, are among the most attractive cut-outs that may be found. They consist of beautifully colored Chinese, Japanese, Korean, and Indian paper dolls and are very useful in sand-table work.

AN AUGUST PROGRAM FOR THE PRIMARY DEPARTMENT[1]

By Lucy Stock Chapin

DROWSY August weather makes necessary a change in the usual order of the session program. There are no special days to be observed. Children and teachers are irregular in attendance. In some places the numbers are greatly depleted while in others there is an influx of visitors.

Children are apt to be listless or restless and in both cases inattentive. It is difficult to interest them in things indoors, when birds and butterflies, flowers and grasses, sunshine and soft breezes hold their attention out-of-doors.

As suggested last month continue to hold some of the sessions out-of-doors. Let no teacher say that it is impossible until she has studied the problem thoroughly. Even if she teaches in a downtown city church there is a shady side of the building, steps at a side entrance, a neighboring porch or garden or possibly a park or grove. In the country or suburban church, with nature all about, there is abundant opportunity to take the children out to hear and see under God's blue sky.

If the church auditorium is cooler than the primary room, it may be of real value to hold one or two sessions there and acquaint the children with God's house, telling them about the memorial windows and tablets, the pulpit and desk, the font or baptistry and the carvings on organ, chairs, pulpit and pews.

The warm summer days afford an opportunity to do things a bit out of the ordinary which will not only hold the interest and attention of the children but give certain instruction not included in the regular courses.

[1]Copyright, 1924, by Lucy Stock Chapin.

Building the Program

The lessons that occur in August are intended to help the children to understand their relations to God and to inspire within them the desire to learn God's way and to do his will. Although these lessons come in vacation time and are not vitally connected with other lessons in the course, they are very important lessons for primary children. The lessons for each grade should lead the children to feel their dependence upon God and to seek his guidance.

Because these lessons are of such importance to the pupils and are so graded as to meet their present needs, the three grades should be maintained as usual through August if possible. If teachers cannot be secured for each class some of the classes within the same grade may be combined. If the pupils must be taught as one class, follow the plan of forming them into a story-telling class as suggested in the July program.

The general theme for the month is suggested by one of the memory verses of the first grade, "Even a child maketh himself known by his doings." While this verse is related especially to the first-grade lessons it also bears upon the teachings of the second and third grades.

On the fourth Sunday of the month in connection with the theme for the second grade, *The Right Use of God's Gifts*, the hour may be given over to a temperance program.

As suggested in the July program, it may be well to omit pre-session work during the summer months, but give the children an opportunity for project or other expressional activity during the regular session. If conditions make it advisable to continue the work before the session, these expressional activities will find their plan there.

As the lessons of the month bear upon conduct, let the pupils make a poster showing children doing right deeds, adding pictures each Sunday.

On the first Sunday provide a large sheet of cardboard or heavy paper and in the center paste a picture of the boy Jesus or the child Samuel. Around it let the children paste carefully selected pictures of children doing right deeds. The children cannot be depended upon to secure all the pictures. They may find some, but the teachers will need to provide most of them. Look for pictures which suggest forgiveness, courage, helpfulness, kindness, trustfulness, obedience, self-control. Each Sunday let the children select from the supply and paste one or two pictures which bear upon the teachings of the day. Above or below the pictures write the verse, "Even a child maketh himself known by his doings."

On the last Sunday when the poster is completed the children will enjoy reviewing the lessons using the pictures on the poster to suggest the lesson stories and choosing which they will tell.

The out-of-door sessions afford a particularly good opportunity for the dramatization of stories. Other parts of the program may be shortened and the time given to reproducing the stories in this way which is so enjoyed by the children.

The first-grade lesson, *A Captive Maid Trying to Help* and the third-grade story, *A Servant Yielding to Temptation*, may be

combined for dramatization after both have been taught. Among other good stories for playing are, *How Abram Stopped a Quarrel, The Story of a Guest Room, The Two Brave Spies, A Sorrowing Mother Made Glad.*

The memory verses are suggestive and helpful and should be learned by the children and used in the programs. Some of the texts may be added to those already on the board (see July program) which are to be kept there as rules of conduct for vacation days, such as, "Forget not to show love unto strangers," "Be strong, and of good courage," "Abhor that which is evil; cleave to that which is good."

See the July program for suggestions concerning the summer offerings. As the children plan for the comfort and happiness of others they may tell of their own happy vacation experiences at the seashore, in the country, by a lakeside or among the mountains. It may be that some of the money is used to send children to the seashore or to the country. If this is done, instead of having the usual receptacle for the offering during August, let the children place their gifts in a seashell or in a box or basket decorated with pine cones or woven of sweet grass.

August is not a good time for teaching new songs but several of the old ones may be reviewed and, like stories, the old and familiar are enjoyed over and over again.

If the children are sufficiently regular in attendance one new song may be learned. *A Song of Summer* is appropriate and easily learned. The summer songs suggested for use in July are equally appropriate for the August programs.

The Pre-Session Period

If it seems advisable to continue a pre-session period during August in addition to the activities suggested—the making of the conduct poster and the dramatization of stories—help the children decorate Bible verse cards to be sent to those who cannot go away during vacation days. Prepare cards with outline borders for the children to color. One Sunday these borders may be drawings of sea and sea creatures, seaweed, starfish, coral, shells, fishes, nets and boats. Another Sunday there may be flower borders. Birds, bees and butterflies will furnish decorations for another card. Still another may be of trees, leaves, cones or fruits. Bible verses about the sea, the flowers, the birds, summer, God's care, should be written or printed on the cards by the teachers before they are given to the children to color. See to it that the coloring is done neatly and carefully, in order that the cards may make attractive gifts for children in hospitals or asylums.

An August Program

I. Service of Worship

1. Prelude. Music of *When Morning Gilds the Skies.* Found in church hymnals.
2. Call to Worship.
   Superintendent sings,
   "When morning gilds the skies,
   My heart awaking cries,
   May Jesus Christ be praised!"
   Children respond,
   "It is a good thing to give thanks unto Jehovah
   And to sing praises unto thy name, O Most High."
3. Song: *With Happy Voices Singing.* Primary Teacher's Text Book, Course II, Part IV or *Hymns of Worship and Service for the Sunday School.*
   "With happy voices singing,
   Thy children, Lord, appear;
   Their joyous praises bringing
   In anthems sweet and clear,
   For skies of golden splendor,
   For azure rolling sea,
   For blossoms sweet and tender,
   O Lord, we worship thee."
4. Prayer service.
   a. Preparation.
   A moment ago we sang, "O Lord, we worship thee."
   What does worship mean? What are some of the ways in which we worship God? We worship by singing our songs of praise to him. We worship when we read the Bible or when we repeat some of the Bible verses we have learned. We worship by bringing our gifts to God and we worship when we speak to him in prayer.
   Let us pray this morning by repeating together, instead of singing, another verse of our song.
   b. Prayer. (Heads bowed.)
   "And shall we not adore thee,
   With more than joyous song,
   And live in truth before thee,
   All beautiful and strong?
   Lord, bless our weak endeavor
   Thy children true to be,
   And through all life, forever,
   To live our praise to thee. Amen."
   c. Song Response. No. 21, *Songs for Little People.*
   "Lord, who lovest little children,
   Hear us as we pray to thee,
   Thou didst live thy life for others,
   Make us helpful, Lord, like thee."
5. Song, *A Song of Summer.*
   (If this song is not known substitute any familiar summer song.)
6. Offering service.
   a. Now we will worship God by making our offering to him.
   (Talk together of the disposition of the offering and report anything of interest concerning the results of the help already given.)
   b. Offering verses.
   "Every good gift and every perfect gift is from above, coming down from the Father."
   "God loveth a cheerful giver."
   "Every man shall give as he is able."
   "Freely ye received, freely give."
   c. Presentation of offering.
   d. Offering Song, *Our Offering*, page 11, *Child Life in Sunday School.*
   "We are bringing our offering to Jesus,
   To help in his work you know.
   We are bringing our offering to Jesus,
   Because we love him so.

   "We are bringing our hearts to Jesus,
   And trying his will to do.
   For he needs all our love and our service,
   Our hearts and money too."
   e. Prayer.
   Dear heavenly Father, we have brought thee our offering to-day. We worship thee as we give it to thee. Bless these coins we pray, "Give them something sweet to do. May they help some one to love thee, Jesus; may we love thee too." Amen.

II. Instruction (Entire department in place of the usual First Lesson Period)

1. Conversation.
   For ever so many Sundays we have been hearing stories about people who have been pleasing God by doing right. Can you tell me the names of some of these people?
   What were some of the things they did that pleased God?
   How can boys and girls please God by the things they do? (Show pictures of children "pleasing God by right doing.")
   Lead the children to tell of deeds of kindness, helpfulness, courage, obedience, unselfishness, etc., which are pleasing to God.
   I am thinking of one of your memory verses which tells how God and how people know when we are trying to do right. Who can repeat it? "Even a child maketh himself known by his doings."
2. Story, "How Tommy Grew Brave."

How Tommy Grew Brave

Tommy lived in the small, shabby house at the foot of the hill. At the top of the hill was a big, white house with many windows and wide porches. Behind the big house was a big barn, and in it were two cows that gave sweet milk every night and morning.

Each day Tommy took his little tin pail up to the big house, and the lady there gave him some nice, fresh milk for the baby, because Tommy's father had no cow.

Tommy loved the big, white house. He loved the clean kitchen with its smell of good things cooking. He loved the lady, with her clean, gingham apron and her pleasant face. She was always kind, and usually there was a cooky or an apple or a fresh biscuit for Tommy, besides the milk for the baby.

There was a little girl in the white house. Her clothes were not ragged and soiled like Tommy's, but were always neat. She made Tommy think of a rose. She used to smile at him when she opened the door, and once she gave him a ball to keep. Her name was Nellie.

One day, as the lady was filling Tommy's pail, some one rang the front door-bell and she hurried away to see who it was. Tommy was left by himself in the big, clean kitchen. The pail was quite near the edge of the table, and Tommy decided to push it back a little farther where it would be safe. Somehow, over it went, and down went the milk all over the clean floor.

Rover heard the noise, and wanting to know what was going on, he pushed open the screen door with his big paw. He walked into the kitchen just as the lady came hurrying back from the front door.

"O Rover, Rover! what have you done?" she cried. "Go right out, sir!" Poor Rover hung his head and went out, looking very much puzzled and ashamed.

Tommy had begun to cry, but the lady said kindly, "Never mind. I will fill your pail again, and next time we will not leave it where Rover can knock it over."

Tommy was not happy as he walked down the hill. She had given him a sugar cooky, but he did not eat it. He kept thinking how hard it would be to clean that floor, and how surprised she would be if she knew that Tommy, and not Rover, had spilled the milk.

"I guess she'd never give me another cooky," thought Tommy, "and maybe not any more milk for the baby."

The next day he hung his head when he went into the big, clean kitchen. The lady did not seem to notice, and she was filling his pail, when there came a crash from the other room.

"There!" she exclaimed, "I left the window open and the wind has blown over my fern."

"No, it wasn't the wind," answered Nellie's voice quickly. "I was running after the kitten and I knocked it over. I'm so sorry, but I'll buy another pot with my money, and if the fern is hurt I'll get you a new one," and she hurried out for the broom.

"Don't worry about it dear," called Nellie's mother. "I'll come in and help you in a minute."

All at once something inside of Tommy grew brave and strong. Looking up into the lady's kind face, he said, "Rover didn't spill that milk yesterday. I did. I'll pull weeds in your garden if you'll let me, to make up for the time that it took to get your floor clean."

Such a loving, happy look as came into the lady's face then! She looked as if Tommy had told her some good news instead of telling how he had spilled milk on her clean floor.

"I'm so glad you told me," she said, "for now I know that whatever happens Tommy will be brave enough to tell, if he ought to tell."

"Then you like me just as well as you did before I tipped over the milk?" asked Tommy.

"Better," said the lady promptly, "because you are a good boy or you would not have been brave enough to tell me about it. You are truly sorry, or you would not have asked to pull weeds in the hot sun to prove it."

"My, but you are nice!" said Tommy, with a happy sigh.—Louise M. Oglevee. Reprinted from *The Pilgrim Elementary Teacher*, August, 1921. Used by permission.

3. Expressional Work.

Review of the verse, "Even a child maketh himself known by his doings," and pasting of pictures on the Conduct Poster, or the dramatizing of the story, *The Two Brave Spies.*

III. Assembly Period

1. Song, *The Knights' Marching Song*, No. 83. *Songs for Little People.*
2. Birthday Service.

Use the service suggested in one of the previous programs. The seal for the birthday calendar will be a bird, flower or butterfly.

3. Song, *I Cannot Do Great Things*, No. 30. *Songs for Little People.*

IV. Lesson Period

V. Closing Service

1. Recitation of new memory texts.
2. Prayer Song, *Jesus Friend of Little Children*, No. 29. *Songs for Little People.*

"Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee.

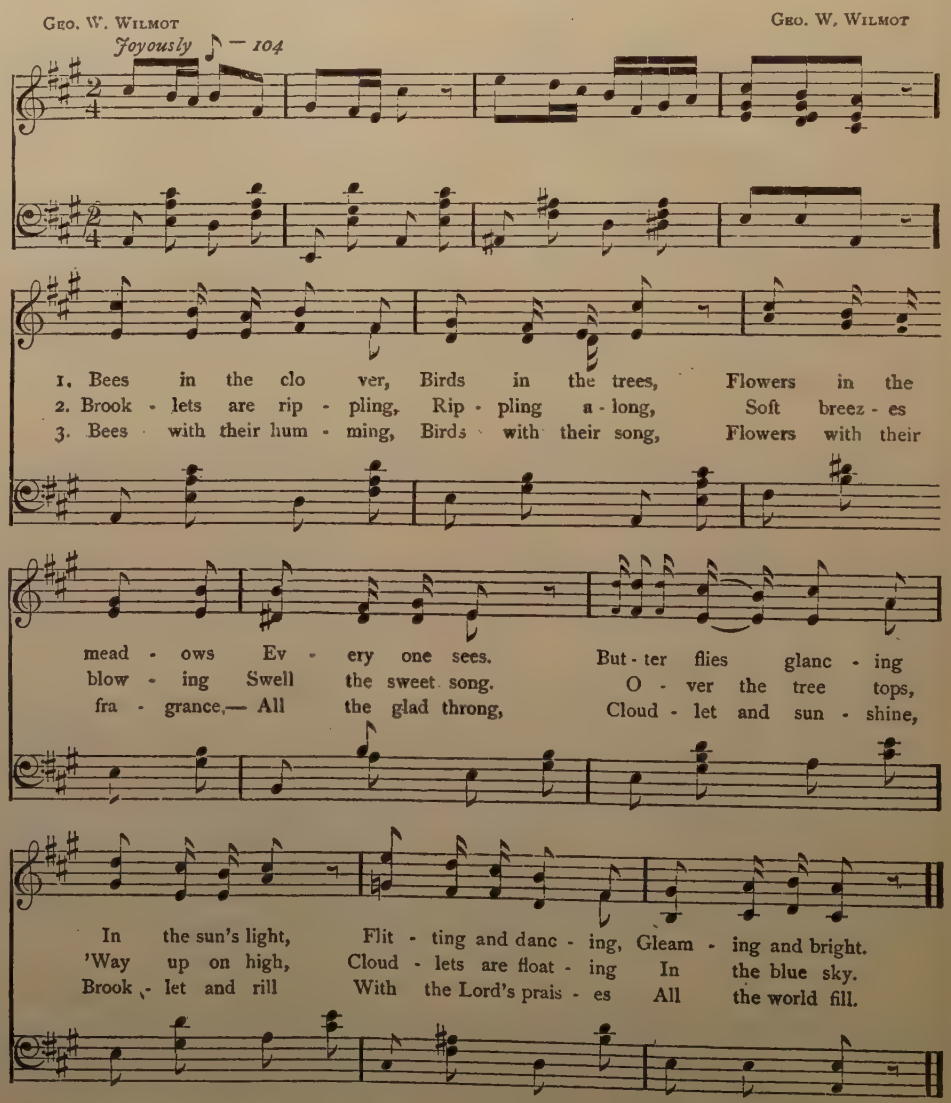
"Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know."

(Sing the Amen)

3. Dismission (Quiet and orderly).

A SONG OF SUMMER

Geo. W. Wilmot — Geo. W. Wilmot


Joyously ♪ = 104
1. Bees in the clo ver, Birds in the trees, Flowers in the
2. Brook - lets are rip - pling, Rip - pling a - long, Soft breez - es
3. Bees with their hum - ming, Birds with their song, Flowers with their
mead - ows Ev - ery one sees. But - ter flies glanc - ing
blow - ing Swell the sweet song. O - ver the tree tops,
fra - grance,— All the glad throng, Cloud - let and sun - shine,
In the sun's light, Flit - ting and danc - ing, Gleam - ing and bright.
'Way up on high, Cloud - lets are float - ing In the blue sky.
Brook - let and rill With the Lord's prais - es All the world fill.

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SUGGESTIONS FOR SUMMER CLASSES WITH LITTLE CHILDREN

By Jessie Eleanor Moore

FOR introduction, list of teacher's equipment and lessons for July, see THE CHURCH SCHOOL, June, 1924. For lessons for August, see July, 1924.

Theme III
Our Use of the Father's Gifts

SEPTEMBER 7—SLEEP

Materials needed

Stories—*A Song at Nightfall, A Song for for Morning* in *Sleep*—Health Education Publications, Pamphlet No. 12—Superintendent of Documents, Government Printing Office, Washington, D. C. 5 cents a copy.

Songs—*Thank you, Father*—Colson in *First Primary Book in Religion*, p. 26; *Clock Up in the Tall Church Tower; Every Day the Big Round Sun*—Conant in *The Children's Year*, p. 28.

Pictures—Child in bed, Child dressing, Night sky or houses with lights in windows.

Materials for making clocks for each child (see directions).

Music—*Clock Up in the Tall Church Tower*

Sing *la* to the tune. The children may enjoy pretending to play on pianos or violins or other instruments while doing this.

Repeat the words—"Clock up in the tall church tower." Sing to the children and afterward let them sing with you.

Show pictures of the night sky, child in bed and child dressing. Listen to the children's comments.

Open the Bible to Psalm 74:16 and read "The day is thine, the night also is thine." Explain, "The day is the heavenly Father's, the night also is the heavenly Father's." Turn to Psalm 107:1 and read, "O give thanks unto the Lord, for he is good."

"Let us thank God for this new, bright day."

Prayer—"Heavenly Father, we are glad for the day when we can work and play and for the sunshine that comes every morning. Amen."

Sing—*Thank you, Father.*

Conversation—"I wonder why the heavenly Father sends the night." If the children have no notion of the need of rest continue like this: "Suppose you ate your breakfast and went to school and came home and ate your dinner and played out-of-doors and then ate your supper and then played in the house and then ate your breakfast and went to school, etc.—and the dark never came. You would get tired and sleepy, wouldn't you?"

Play—"What do the birds do in the daytime? Let's play we are birds and fly about." (Stop flying.) "Now it is getting dark. What shall we do?" (Rest somewhere, stooping down on the floor. Explain about the birds putting their heads under their wings. The children will probably act this out.) "And in the morning they fly again."

Continue play—"Who else goes to sleep at night?" (Dramatize any animal the children suggest.) "What do children do all day? Let's play some of those things." (Let the children run about the room.) "Now it is night. Your chair may be your bed." (Take off clothes in pantomime. Go to bed.) "What do fathers do all day?" (After the children have named various kinds of work, let them go and act these out. Return to chairs and go to bed, as before.) "What do mothers do all day?" (Dramatize as before and then go to bed.) "Everything and everybody needs to go to sleep. That's why the heavenly Father sends the dark. Children who sleep a long time at night grow big and strong and have rosy cheeks."

Sing to the children—*Every Day the Big Round Sun.*

Prepare bedtime records to be taken home. (See pattern of clock.) Have prepared for each child a clock like the pattern, cut from gray or tan cardboard, with the lettering done. Have ready also a circle of white paper with the numbers on it. Let the children paste the clock faces on the clocks and fasten the hands, which have been cut beforehand from the cardboard, at the center with a brass fastener.

Tell stories—*A Song at Nightfall* and *A Song for Morning.*

Sing—*Every Day the Big Round Sun.*

Prayer—"We thank thee, heavenly Father, for the morning light when we may work and play and for the starry night when we may rest. Amen."

Conversation—"When is your bedtime?" Listen to responses and try to put emphasis on an early hour. "Can you tell what time it is by a clock? If you go to bed at seven, this is the way the clock looks." (Demonstrate with one of the children's clocks.) "Up at the top it says 'I will go to bed' and the clock says seven. Down here it says Sunday, Monday, etc., all the days. Ask mother to write, just here where it says Sunday, the time you go to bed tonight. And on Monday write the time you go to bed right here, etc. Bring the clocks next week. We will see who goes to bed early all the week."

SEPTEMBER 14—SLEEP

Materials needed

Story—*The Lovely Moon*—Lindsay in *A Story Garden for Little Children*, p. 4.

Song—*Tick Tock*—Danielson in *Object Lessons for the Cradle Roll*, p. 103.

Music.

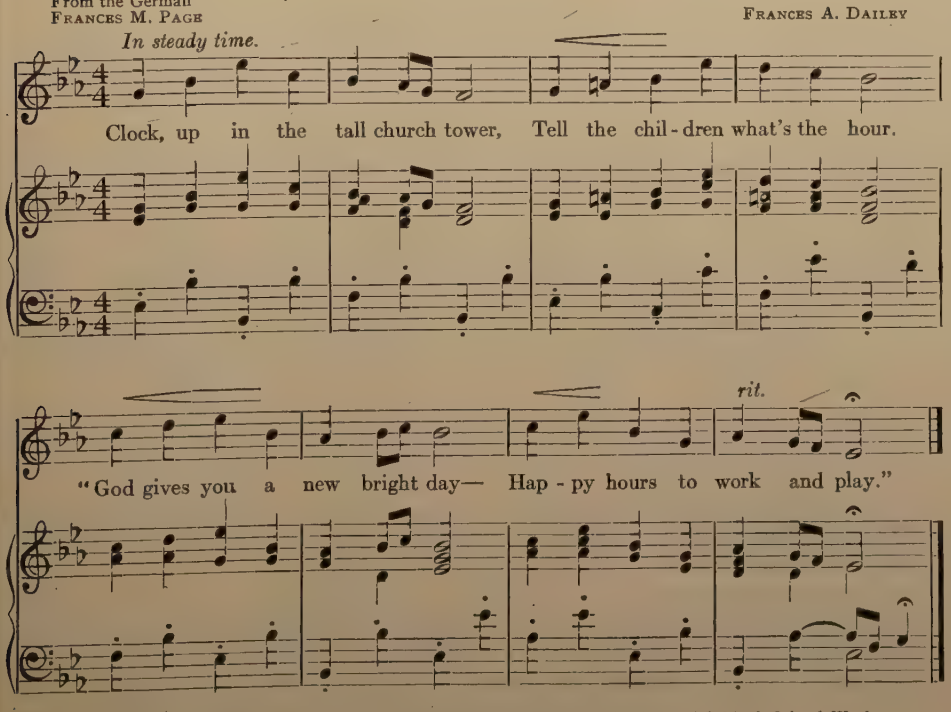
Sing—*Clock Up in the Tall Church Tower, Every Day the Big Round Sun.*

The Clock

From the German
FRANCES M. PAGE

FRANCES A. DAILEY

In steady time.


Clock, up in the tall church tower, Tell the chil - dren what's the hour.
rit.
"God gives you a new bright day— Hap - py hours to work and play."

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Retell stories—*A Song at Nightfall* and *A Song for Morning.*

Sing—*Thank you, Father.*

Open the Bible and turn to Psalm 74: 16 and read, "The day is thine, the night also is thine."

Prayer—"The day is thine, the night also is thine, heavenly Father. We are glad for the day when we may work and play and for the night when we may rest. Amen."

Look at the clocks which have been returned and comment on the hours of retiring.

Sing to the children—*Tick Tock.* The children will immediately take up the "tick tock" in this and enjoy moving their arms like a clock pendulum. The rest will come after a few repetitions.

Play—(See suggestions given in lesson for September 7.)

Tell story—*The Lovely Moon.*

Prayer—"Help us to go to bed early, heavenly Father. We want to grow big and strong. Amen."

GOOD NIGHT, good night,
Far flies the light;
But still God's love
Shall flame above,
Making all bright;
Good night, good night.

—*Victor Hugo*

SEPTEMBER 21—FRESH AIR

Materials needed

Story—*A Friendly Fairy Visits Mary Ann* in *Rosy Cheeks and Strong Heart*—Child Health Organization of America.

Song—*Praise Song*—Danielson in *Object Lessons for the Cradle Roll*, p. 102; *Dear Father, these things make us glad*—Colson in *First Primary Book in Religion*, p. 214; *Praise Him*—Baker in *Songs for the Little Child*, p. 100.

Sheets of bogus paper and crayon for each child.

At the beginning of the session give out the paper and crayons and suggest that the children draw houses. Comment as they work and fasten up the finished products.

Music.

Finger play—*A Bedtime Story.*

This little boy is going to bed;
(First finger of right hand in palm of left.)
Down on the pillow he lays his head;
(Thumb of left hand is pillow.)
Wraps himself in the cover tight—
(Fingers of left hand closed.)
This is the way he sleeps all night.

Morning comes, he opens his eyes;
Back with a toss the cover flies;
(Fingers of left hand open.)
Up he jumps, is dressed and away,
(Right index finger up and hopping away.)
Ready for frolic and play all day.

Luella A. Palmer in *Play Life in the First Eight Years*, Ginn and Co. Used by permission.

"What shall we sing?" (Sing just what the children choose.) When a song is chosen which suggests prayer, stop and talk about things to say thank you for.

"Who will draw something he would like to say thank you for?" (Draw on blackboard. After each object has been drawn, comment on it and sing, "Dear Father, these things make us glad" or the *Praise Song* in *Object Lessons for the Cradle Roll.*)

Prayer—Enumerate the things the children have drawn.

Sing—*Praise Him.*

Sing—*Tick Tock.*

Retell—*A Song at Nightfall* and *A Song for Morning.*

"Did anybody say, 'I don't want to go to bed' any night this week?" (Look at the clocks with records, if more have been returned.) "Mother likes children to go to bed early because she wants them to be strong and well. The heavenly Father likes children to go to bed early. He wants them to use his darkness to rest in."

Retell—*The Lovely Moon.*

Go and stand where the drawings of the houses are hanging. "Which house would you like to live in?" (Let the children choose. Choose one for yourself.) "I choose to live in this one because it has such big windows. What are windows for?" (Talk about letting air and sunlight into houses.) "If you want to grow big and strong, play out-of-doors and let the sunshine and fresh air come in your windows."

Tell story—*A Friendly Fairy Visits Mary Ann.*

"Would you like to take your pictures of the houses home? What will you tell mother about the windows? How will you have your window tonight when you sleep?"

SEPTEMBER 28—CLEANLINESS

Materials needed

Story—*Dirty Ted*—Danielson in *Object Lessons for the Cradle Roll*, Lesson 45.

Song—*Raindrops*—Baker in *Songs for the Little Child*, p. 34.

Pictures—Child washing hands, Baby in bath tub, Mother hanging out clothes, Mother washing dishes, Birds bathing, Rain, Child drinking, Animals drinking.

Music—*Raindrops.*

Sing *la* to the tune.

Play—Pantomime the doings of twenty-four hours, with songs and conversation woven in, as follows: Sing *Tick Tock* (second verse). "Let's go to bed now." Pantomime taking off clothes. "Do you speak to the heavenly Father before you sleep?"

Sing *Thank you, Father* (third verse). "How do we fix the windows?" Pantomime opening windows. Let the children fix themselves as comfortably as they can on their chairs, pretending to sleep. If some of them choose a more realistic place, as a large chair, a window seat or if they put two small chairs together for a bed, encourage these arrangements. Soft music may be played during the "night." Darkening the room by drawing the shades sometimes helps to make the play more real. The piano playing the music of *Tick Tock* will waken the children. Raise the shades. Sing *Tick Tock* (first verse). The children will love to stretch as they pretend waking up. Go to the window and sing, *Thank you, Father* (first verse). Sing *Clock Up in the Tall Church Tower.* Pantomime getting dressed with washing or bathing and brushing teeth. Talk about these activities as they are carried out. "Let's play it is breakfast time now. What should we eat for breakfast?" Sing *Thank you, Father* (second verse). Pantomime eating. The children may suggest going to school or going out to play. Follow out this if they do.

Sing—*Every Day the Big Round Sun.*

Prayer—(See Colson in *First Primary Book in Religion*, p. 214.) Use some such lines as these, singing the chant in between:

"Morning light and happy hours to work and play,"

"Darkness and our white beds where we may sleep,"

"Milk and bread and apples and all good things to eat,"

"Sunshine and fresh air coming in our windows."

Refer to a late rain. "What is water good for? Show us something you can do with water. Don't tell us. Show us and let us guess." Let the children act out in pantomime. "Do you know if it didn't rain we could never have a drink or wash our clothes or take a bath or—" (let children continue).

Show the pictures one by one. Let the children comment. Sing the song *Raindrops* to them. Other verses may be added as:

"Birdies gather in the path,
Splashing in to take a bath."

"Soon my hands and face will be,
Fresh and clean for you to see."

"Put the clothes in the tub,
Wash them clean! Rub! Rub! Rub!"

Sing each verse while looking at the appropriate picture. Repetition will teach the song.

"The heavenly Father knows we cannot be strong and big unless we have water to drink and to wash in and keep our clothes clean with. That's the reason the rain comes." Talk about clean hands, washing before eating and keeping the fingers out of the mouth. "That's the way children get sick, by being dirty."

Tell story—*Dirty Ted.*

Sing—*Tick Tock* (first verse).

Prayer—"We thank thee for water to drink and wash in. Help us to wash and keep clean. Sometimes we forget. Sometimes we don't want to wash when Mother tells us to. Help us, heavenly Father. Amen."

Training Teachers

By Eunice Winn Smith

WHEN a certain educator took charge of a department in a large Sunday school, she was confronted with this situation. There were one hundred and eighty children with twenty teachers, most of them untrained in modern educational methods. The other departments of the school showed a dearth of trained people; so the superintendent decided that if she had trained teachers in her department she would have to train them.

This is the plan she carried out. First, she secured a competent assistant, to whom she entrusted the routine work of the department during the lesson period. Then she enlisted eight girls, high-school seniors, who wished to teach in Sunday school and thought they preferred teaching in her department. These girls were taught the lesson for the following Sunday and assigned, on that day, to one of the four classes of oldest pupils in the department. The four regular teachers were asked to attend a demonstration class for eight Sundays, leaving their classes to the high-school seniors. The superintendent then selected eight children of approximately the same mental capacity, arranged a place for the purpose and conducted a demonstration class. The four regular teachers and four of the high-school girls were the observing students.

For eight weeks the superintendent taught as she had never taught before. She utilized such helps as pictures, objects, sand-table, handwork and dramatization. She planned and carried out a project, letting the children lead, although cognizant of the ultimate results. She planned in such a way that the right situations arose. She secured religious activity from the children; splendid cooperation from the parents; and marked development in religious habits, such as prayer, and care for others; attitudes, such as kindness, sympathy and love; and knowledge of God and his dealings with others.

When the eight weeks were finished, the regular teachers had a new view of their work, its aims, and purposes. As for the young girls, they were thrilled with the pleasure of the experience. They had copied the methods of the superintendent it is true (four teaching one Sunday and four the next), but they had seen the plan tried and undertook it with confidence, and succeeded better than some of the regular teachers. The four regulars and the eight seniors all asked for books and courses that would lead to such teaching. These were provided in the teacher-training course and its advanced courses. Much inspiration was gained by a weekly conference of the superintendent, the four regulars and the senior girls, where explanations of certain procedure were made, and plans for the following week discussed.

At the end of eight weeks the regular teachers returned to their own classes, a new group of children made up the demonstration class, and four other regular teachers joined the class in observation. This method was used until all of the twenty teachers had spent eight weeks in the observation class. They all joined the teacher-training classes conducted by the Sunday school; also the weekly conferences, and the teaching in that department became very efficient. In fact, the teachers grew so interested in teaching religion that they enthusiastically lengthened the Sunday-school period from one to three hours each Sunday morning, in order that they would have time really to lead the children into religious habits, attitudes and knowledge.

A Little Child Shall Lead Them

By Elizabeth Jenkins

EVERY Sunday, rain or shine, little four-year-old Betty, holding the hand of her devoted father, walked sedately—when she didn't forget and skip—to church school. Hardly waiting to kiss him goodbye, she danced into the kindergarten, his eye following her from the doorstep. Then he returned to his paper and his pipe, only to reappear when church school was dismissed.

Never in all his life had he crossed a church threshold; in fact, he had always laughed at the idea, until Betty began to attend church school. Then he suddenly became silent when any one chaffed him about it. At the time that Betty's aunt had asked permission to put the new baby's name on the Cradle Roll, he had hardly given the matter a second thought. Now it had become one of family importance, as the time had arrived for Betty to go to church school, and so joyous was the experience to the child that the day was awaited with eager anticipation.

One warm spring Sunday he announced that they would start soon after breakfast for their day's outing at the lake. "But I has to go to Sunday school, Daddy," Betty remonstrated. "Can't you skip it for once, Pet, to go with Mother and Daddy?"

"Why, Daddy, *all* the children go to Sunday school." A few moments later, Daddy was heard telephoning an eminent judge that the car would call for him two hours later than was planned. And the next day an editorial in a city newspaper told how a judge and a journalist did the bidding of a little four-year-old girl, who *had* to go to church school.

THE BABY MOSES

A play for older primary or first-grade junior children which would be suitable for presentation at the close of a daily vacation church school.

By Priscilla Ordway

CHARACTERS

MOTHER of Moses
Father of Moses
Miriam, sister of Moses
Princess, daughter of Pharaoh
Four Maidens
Other Maidens, standard bearers, slaves with fans, etc., may be added.

Scene: The banks of the Nile.

Enter mother, father and Miriam. Mother carries a baby (doll), and Miriam carries the ark.

Mother (*Stands a moment looking at river, then turns away shuddering*): I cannot, no, I cannot!

Father: Come, we must obey Pharaoh. His commandment is law. Did he not say, "Every son that is born ye shall cast into the river?" If the babe were discovered four of us would die instead of one.

Mother (*Hugging the child closely to her*): My little one, my pretty one.

Miriam: Keep him a little longer, Mother, he is such a goodly child.

Mother: For three months I have kept him hid, yet every time he weepeth I fear lest his voice be heard, and they kill him. Soon he will be creeping, then how could we hope to keep him hid? (*Sits down.*)

Miriam: But, Mother, he is so very small. How could such a wee babe hurt any one? (*Looks lovingly at baby.*)

Father: Soon he would be a strong man, perhaps a soldier, and the Egyptians fear lest there should befall another war and the Hebrews join unto the enemies.

Miriam: Why should they fear us? Did not Joseph, a Hebrew, save their land from famine?

Father: This Pharaoh knows not Joseph, therefore he sets over us taskmasters, to afflict us with heavy burdens.

Mother: Jehovah has forsaken us! Surely he is not with his children in Egypt, but is far from them, in the land of Abraham and Isaac.

Father: Nay, Mother, that cannot be, for did not the Lord appear unto Father Jacob, and say unto him, "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again"? Already the children of Israel have increased abundantly and have waxed exceeding mighty. (*Looks about to see that he is not overheard.*) Yea, they are more and mightier than the Egyptians.

Miriam: Then why do they not free themselves and return to Canaan?

Father: Because they have no leader.

Mother: O Lord, send us thy servant soon; soon, Lord, a deliverer to lead us up out of this land of bondage, back to our blessed promised land!

Miriam: Who will this deliverer be, Mother?

Mother: I know not, but blessed be the mother whose son shall deliver us!

Father: Amen.

(*brief pause*)

Mother (*Rising*): Miriam, hast brought the little ark, even as I told thee?

Miriam: Yes, Mother, and see, the pitch and slime are quite dry now. I am sure it will not leak.

Father (*As mother places child in ark*): Mother, what doest thou?

Mother: O Father, say me not nay. Verily Pharaoh has charged us, saying that every son shall be cast into the river, and that will I do. But see, I will lay the babe in this ark of bulrushes first, that I may not see him die. (*Holding ark in arms.*) See how smooth and quiet the river is. Who knows, perhaps the good Nile god will cherish and save him.

Father (*sternly*): Pray not to the River god, but unto Jehovah, Lord of all gods. Into his hands we give the child to save or destroy as he wills. Quickly, daughter, while he sleeps, lay him in the flags by the river's brink.

Mother: And then I will haste me back to our empty home, lest if he wake and cry I would not have the strength to leave him, and we all would perish.

Miriam (*Putting ark in rushes*): Let me stay here.

Father: Nay, child, you would be seen, and the babe discovered.

Miriam: Nay, I will stand afar off, to wit what would be done to him.

Mother: Stay, dear, and bring us news when the sun has set. (*Kneels at ark.*) My son, my little son! (*Mother and father go out, mother weeping.*)

Music—(*Enter Princess, maidens and slaves. Miriam stands in background, always in sight.*)

First Maid: Here, Princess, is a pleasant place.

Second Maid: Here among the flags is a sandy spot where thou canst bathe.

Princess: How silently does the mighty river flow! See, there is scarcely a quiver in these slender reeds.

Third Maid (*to fourth maiden*): Come, Hatasu, walk with me along the river side.

Fourth Maid: Willingly, little friend. See yonder lotus flower. Let us pluck it, and deck with it the altar of Isis, for she loves well to have her faithful daughters bring to her the fragrant blossoms of the Nile.

Princess: Hark! Methought I heard the cry of some young thing. Hatasu, you did not bring with you your baby dog for us to sport with?

Fourth Maid: No, Princess. Perhaps it was some little wavelet, gurgling amid the lily stems.

Princess: No, there it is again.

First Maid: I heard naught, not even the whisper of the reeds.

Princess: I am sure it came from that direction. (*Pointing at ark.*) Look, over there, do not the rushes move? Go and find out what is there.

Second Maid: I will see.

Third Maid: Oh beware, beware! Perchance a crocodile hideth there, to spring at thee.

Princess: Nonsense! I will go myself. A princess feareth naught.

Second Maid: No, no, I will go. Oh, I have found something!

First Maid: What is it?

Fourth Maid: A basket! Open it!

Third Maid: Be careful, oh, do be careful!

Fourth Maid: What is in it? Is it anything alive?

(*Second Maid holds ark before the princess who slowly opens it, then clasps her hands in awe.*)

Princess: A little baby! (*Baby cry*) Oh, the poor, poor little lamb!

First Maid: He must be hungry.

Second Maid: How did he get there?

Third Maid: What shall we do with him?

Fourth Maid: Who do you suppose he is?

Princess: This is one of the Hebrew children.

First Maid: See how fair his little face is!

Second Maid: Now he is smiling.

Third Maid: What shall we do with him?

Princess: I wish I might keep him. See how he reaches out his little arms to me.

Third Maid: But how would you care for him?

Fourth Maid: Should he cry, you would never know what were best to do.

Miriam (*Who has been vitally interested in entire scene and has gradually crept out of hiding and up to the princess*): O Princess, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Princess: Go. (*Miriam goes out.*) She shall care for him while he is a baby, and as he grows up he shall be unto me as my own little son, to love and cherish.

First Maid: And he will live with you?

Princess: Yes, always.

Second Maid: What will you name him?

Princess: I know, I will call his name "Moses," because I drew him out of the water.

Third Maid (*Playing with baby*): Moses, dear little Moses.

Fourth Maid: Moses, little Moses, will you

come back and live with us in the palace? (*Miriam and Mother enter.*)

Princess: Take this child and nurse it for me, and I will give thee thy wages.

Mother (*Takes child, Miriam takes ark*): I will care for him, even as I would my own.

Princess: Good. Walk behind us and follow where I go. Come, Maidens. (*Princess and followers go out.*)

Mother: Who is like unto thee, O Lord, among the gods?

Miriam: God seemed to have forgotten this little babe, but now he hath brought him even unto the king's house.

Mother: I will sing unto the Lord, for he hath triumphed gloriously!

Miriam: Perhaps, even so, the Lord *seemeth* to have forsaken the children of Israel, but in his own time he will bring them up out of their misery, even unto the promised land.

Mother: Thou in thy mercy will lead forth thy people which thou hast redeemed.

Miriam: Perhaps, perhaps, God will let this little brother of mine help him to lead us home.

Mother: Thou shalt bring them in and plant them in the mountain of thine inheritance, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever! (*Exit.*)

Costumes

Father. Short sleeved kimono cut robe, falling just below the knees, and belted with a bright scarf. May be made of burlap. On his head a bright colored striped scarf, held in place by a black ring, which may be made of old stockings. Bare legs and feet. Carries a staff almost as high as his head.

Mother. Long kimono cut robe falling to the ground, belted in with contrasting scarf and having long pointed hanging sleeves. May have bib of contrasting color. On head unbleached cotton scarf, 2½ x 1 yards, the center of one long edge worn above forehead.

Miriam. Similar to mother. Rich dark colors suggested for this group, dark red, dark blue, black, brown and occasional points of orange.

Princess. White cheesecloth slip, falling to ankles, and coming half way between shoulder and elbow. Elaborate gold and colored collar and girdle tied in front. Gold bandeau on head with serpent's head in front.

Maidens. Similar to Princess, but not so ornate.

Slaves. Brown jersey or cambric shirt, with colored round collar. Tight white skirt to knees and broad white girdle tied in front. Brown stockings. Semi-circular headdresses of blue and white striped material. Brown make-up on face and arms.

Light blues and green may predominate in this group.

Scenery

No curtain is necessary. No scenery is necessary, but decorative fans carried by the slaves make an effective background for the princess. Use any platform having an entrance on each side. On the outer edge of the platform place a row of flags to suggest the river bank. Fleur-de-lis or yellow lily leaves will do if wild ones are not available. The seat for the mother is advisable, as it adds interest to possible groupings, but it should be as inconspicuous as possible.

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THE Church of the Open Door in Los Angeles, California, is the home of this Cradle Roll which has 2,782 members. In connection with the Cradle Roll is a Mother's Class which meets every Sunday morning and has an enrollment of eighty. The mothers are very enthusiastic and work industriously to win other members by visitation work in their neighborhoods, oftentimes winning those who had not been interested or in sympathy with Sunday-school or church life before. There is also a Father's Class which meets at the same hour. The babies are take care of in their department while the parents attend their classes.

Bible Stories for Little Children

By Edna Applegate

LITTLE LAD'S LUNCH[1]

© 1907, by Harold Copping

LITTLE Lad was as hungry as a bear! He really had been too busy to think about it, however. He had watched Jesus make sick people well. He had watched him make lame people walk. He had watched him make blind people see.

Now it was late and they were all far from home. Everybody looked tired and hungry. Little Lad was as hungry as a bear!

He lifted the cover of his lunch basket and peeped in. "One, two, three, four, five," he counted the little loaves. They were about as big as biscuits! "One, two," he counted the little fishes. They were about as big as sardines! There was just enough lunch for one hungry little boy.

He wondered if everybody was as hungry as he. Perhaps so, for Jesus' friends were saying to him, "Send the people away so that they can go into the towns to buy something to eat."

"They need not go away," Jesus answered. "Give them something to eat."

His friends were surprised. It would take a great deal of bread to feed so many people. "There is a lad here," said Andrew, "who has five loaves and two small fishes, but what are they among so many?"

"Bring them to me," said Jesus, as he smiled at Little Lad.

Now Little Lad was as hungry as a bear! But he did not mind that. He was big! How he did wish his lunch were big, too. It seemed so little for so many people.

"Make all the people sit down on the green grass," said Jesus. So they sat down in groups here and there on the green grass. It looked just like a picnic!

Jesus took the loaves and fishes from Little Lad's basket. Looking up into heaven, he thanked the kind Father for good things to eat. Then he broke the loaves and the fishes. He gave some to each of his friends. His friends gave some to each of the people.

Little Lad's eyes grew round and big as he watched. Again and again Jesus broke the loaves. Again and again he broke the fishes. Yet there was always plenty left!

Little Lad was so excited he forgot to eat. He stood up and looked all about him. Here, there and everywhere he saw people eating loaves and fishes!

Finally he slipped down into his place and ate as only a hungry little boy can eat.

When they had all eaten as much as they could, Jesus said to his friends, "Gather up the broken pieces that nothing be lost."

So they gathered a broken piece here and a broken piece there; a broken piece here and a broken piece there. Soon a dozen baskets were filled to the brim!

I feel quite sure that Little Lad's basket was filled too. Don't you?

Matt. 14:13-21; John 6:5-13.

[1]© 1924, by Edna Applegate

JACOB IN DREAMLAND[1]

I WONDER what you saw in Dreamland last night? Maybe you did not go. Maybe you do not know the road to Dreamland.

I will tell you. You just close your weary eyes and go fast to sleep. The first thing you know, you are in Dreamland!

That was exactly where Jacob needed to be. He was so tired. He was so sleepy. Poor man! He had no place to sleep. You see he had been walking all day. He was going to visit his uncle who lived a long way off. He could go no farther now because it would soon be dark. He stopped and looked all around him. Where, oh where, could he sleep?

He knew! The ground could be his bed. The green grass could be his mattress. A big stone could be his pillow. His coat could be his blanket. The blue sky could be his coverlet. The bright stars could be his candles. So he went to bed!

Jacob felt very lonely. His home was so far away. Even God seemed far away.

By and by Jacob closed his weary eyes and went fast asleep. The first thing he knew, he was in Dreamland!

Oh, the wonderful things he saw in Dreamland! First of all, he saw a long, long ladder. It was the longest ladder that ever was seen. It reached past the tree tops. It reached clear to the blue sky!

Then Jacob saw ever and ever so many angels. Their long wings were white as snow. Their robes sparkled like diamonds in the moonlight. They were walking so softly down, down, down, and up, up, up the long ladder.

Then Jacob heard a kind, kind Voice. It was the kindest voice that ever was heard. It seemed to come from the blue sky. The Voice said to Jacob, "I am your heavenly Father. Behold I am with you. I will not leave you."

Then all was quiet. Jacob sat straight up in bed and rubbed his eyes. He looked all around him. The ladder was gone. The angels were gone. The Voice was gone.

Perhaps he had been dreaming. Yes, he must have been dreaming. "Surely, the Lord is in this place and I knew it not!" he cried. "If God will be with me, then he shall be *my* God."

He was not lonely any more. God seemed very near. God was very near.

Early in the morning, when Jacob arose, he lifted his stone pillow and stood it on end. Do you know why?

I will tell you. He wanted to mark the place where he had dreamed such a wonderful dream so that he would never, never forget it.

And he never did!

Genesis 28:10-22.

[1]© 1924, by Edna Applegate

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AMONG RECENT BOOKS

One Hundred and One Hymn Stories. By Carl F. Price. The Abingdon Press. 75 cents net, postpaid.

THIS small volume is one of the most valuable contributions to hymnology made in recent years. It is fortunate in its author, who long since made a name for himself in a subject that is receiving increasingly wide attention in the Christian Church. The book is well written and, without sacrificing any vital details, is so condensed that it will be most helpful to busy ministers, directors of religious education, and church-school superintendents.

The object of the book could not be more definite. It aims to introduce Christian people to those great hymns of the Church that have most fully expressed its experiences and most vividly defined its religious life. It supplies the background from which the hymns, if they are to be fully understood, cannot be severed. In dramatic form it introduces the reader to the closet of prayer, church altar, hearth fire, and vacation scenes that had to do with the writing of the hymns. Most of the stories can be told in three minutes, but their usefulness and influence must not be measured by their brevity. The stories are just long enough to be used with pleasure and profit in musical programs, church-school sessions, or in prefacing the singing of hymns in public worship.—Calvin W. Laufer.

A Religion in Art Series: Life of Christ—One Hundred Masterpieces of Painting, selected, arranged, annotated, and furnished with questions for study. By Albert E. Bailey. The Pilgrim Press, Boston. Price, $2.00 per set. The pictures are also sold separately, any selection, 50 for $1.00 or 10 for 25 cents.

This set of pictures takes the place of Professor Bailey's well-known textbook, *Art Studies in the Life of Christ*, which could not be reprinted at this time on account of the expense. The pictures are attractive half-tones, similar to the Perry or Brown reproductions. On the back of each picture are printed historical and artistic notes, with questions as to their religious significance. With each set comes a fourteen-page pamphlet by Professor Bailey, entitled *How to Study a Picture*.

This course furnishes a unique approach to the study of the Gospels, being especially successful in bringing home to the pupils with freshness and power the tremendous emotional and spiritual values of the great Life.

How to Improve Your Sunday School. By Frank Wade Smith. The Abingdon Press, New York and Cincinnati. Price, fifty cents, net, postpaid.

A small compact book which contains many suggestions for improving the organization and method of conducting the Sunday school. It helps workers to discover wherein their schools are weak, and guides them into a wider knowledge of religious-educational theory and practice.

After a very thorough introduction, which is divided into four parts: I. Purpose; II. Plan; III. Directions for Using the Book; IV. The Library; the author takes up some of the most important problems of the average Sunday school and discusses them in ten chapters, each one of which contains references, general considerations and suggestions.

Those who are interested in making their schools function efficiently will be glad of the help this book offers.

Stories of Shepherd Life. By Elizabeth Miller Lobingier. The University of Chicago Press, Chicago, Illinois.

This course of study, consisting of thirty-six lessons, is the result of experimental work with second-grade children in church schools of two different communities. The project is built upon the life-activities of the early Hebrew shepherds, and will familiarize the pupils with these simple activities: the finding of food, clothing and shelter, with their problems of living in friendship with one another, and with their elemental virtues, such as gentleness, kindness to animals, hospitality to friends and to strangers and reverence for Jehovah.

The desire of the children to "do something" is taken into account in the making of this course. They are given an opportunity to draw, to make notebooks, to dramatize, to build, to model, to spin, and to weave. Yet no one of these activities is regarded as an end in itself; each bears its part in the working out of the project.

Aside from the textbook there have been prepared envelopes containing materials for the expressional work of each lesson.

A First Primary Course for the Vacation Bible School. By Edith McDowell. The Abingdon Press. Price, 85 cents net, postage extra.

While theory is essential, a book written from actual experience is more helpful than one written from only a theoretical viewpoint. A First Primary Course is the result of experimental work in vacation church-school classes with children of many nationalities. Primary teachers will find these lessons easy to adapt to meet the needs of the children with whom they are working.

Part I, Introduction, serves as a manual for the superintendent, and gives adequate information regarding her duties, the equipment of the department, materials for handwork, the periods of worship, instruction and recreation, expressional activities, and closes with a bibliography.

Part II consists of twenty-five lessons which are arranged by themes. Each lesson is divided into five heads: 1. Aim; 2. Program of Worship; 3. Lesson Plan; 4. Period of Recreation; 5. Closing Program.

Full suggestions are given for songs, memory and expressional work, games, and a complete story accompanies each lesson. Teachers in week-day schools of religion will find this book invaluable in planning their programs.

Parody Sport Book, by Cliff Goldsmith, published by the Health Education Division of the American CHILD HEALTH Association, 370 Seventh Avenue, New York.

When Ty Cobb mentions baseball, what boy will not stop, look and listen? When an introduction by the famous boatman leads straight into Happy's *Parody Sport Book*, the temptation to read on is irresistible.

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To Lead in Prayer Next Sunday

TO the assistant chorister of a mid-western church school the mail of Thursday morning brought this note from his superintendent:

DEAR COLVIN:
Blakeslee will be out of town next Sunday; the leading of our singing is therefore "up to you." Also, after the second hymn, we will count on you to lead the school in prayer.

Sincerely,
E. T. KEITH.

And as I read the note I could not help wishing that each time I have been called upon to lead a school in prayer I had known of it a day or two in advance. Why not? Some may resent the suggestion that prayer demands preparation, or that there is such a thing as what one of our Christian leaders describes as "the technique of prayer," but would not your own prayer before the school be better for time given in which to consider just what you really wish to say, and in just what words the petition is to be uttered, so that it may be comprehended by the children whose spokesman you are? If ample notice were given, might not some whose voices are seldom heard by the school be induced to take this important part—to their own advantage no less than that of others? Do not our programs and our pupils suffer from the fact that, too often, some one is chosen hastily, almost at random, and without a moment's warning bidden to lead in prayer?

FREDERICK HALL.

Play Periods of the Child

(Continued from page 511)

insures a better understanding of the subject material, and impresses it upon the child as in no other way. A class of younger junior boys dramatized a series of David stories. One of the boys in this class had never attended Sunday school. David at once became this boy's hero. When the series was completed, he asked the director if all of the pupils in the Junior Department knew these stories. She replied that perhaps many of them did not. "Then I shall tell the stories to them," he said. She arranged to give him five or ten minutes in the opening period of the junior session. The following Sunday the superintendent announced that John had a story to tell. He came to the platform quickly. So carefully did he go into detail that fifteen minutes elapsed before the superintendent was aware of it, and John's story was far from being near the end. Before she could signal him to stop, John ran his fingers through his hair and announced to the department, "I will continue this story next Sunday." And the following Sunday, John continued.

And that brings the pupil and teacher into the team-play period. It is no longer "me," "mine," but "my bunch," and "ours." The interest of this group is not so much in the dramatization as the "reason" for it, and such dramatization must have the opportunity of public presentation. In addition to studying the material of the dramatization, the group will also study the "cause" for which it is given. As this group is not self-centered to the same extent as the preceding group, the crudities of a home-made dramatization are intolerable to them. The subject matter must therefore be presented to them in the best play form, and so is given the opportunity to study the best expression of others. If their own powers of expression were developed in the previous periods, their appreciation of the best expression of others will be so much better. If the play chosen is of good dramatic, literary, and moral quality, it will have educational value.

The Pilgrim Players — A Pioneer Group in Church Drama

(Continued from page 498)

ficulties of production are not without alloy, since they have done so much to develop ingenuity—have been indeed such a potent fact in bringing out the latent possibilities of the *acting* group.

Perhaps the worst difficulty in the five years' work has been the heart-breaking necessity of parting with the players just as they reach a point where they are of real value. For, as in all work with young people, they pass out of the high-school group into college and life, frequently only to pass out of the community, and new materials must be taken in hand and trained all over again. This is the director's cross, but perhaps the gain since it serves to broaden their sphere of influence.

Just as far as possible the players themselves are allowed to do the work and run the organization; the more they find time and heart to do the better. It is astonishing how much they can do when they are interested.

As to the results—audiences have been deeply impressed—yes; lovely effects have been achieved at little cost; striking lessons have been preached all unwittingly, but best of all is the testimony that comes continuously from the older players of what the work has meant to them in developing their insight and sharpening their contacts on life, of broadening their vision and strengthening their resources, of helping them to see straight and true and act well their part as the need arises.

Socratic and Herbartian Methods in Religious Instruction

(Continued from page 487)

gious party of the Jewish nation manifested against Jesus may be compared with the Old Testament picture of the priest Amaziah, who, at Bethel, charged the prophet Amos with rebellion and commanded him to leave the land of Israel. The same process is observed in the study of individual concepts or ideas and statements of faith. The compassion of Jesus toward the common people may be studied in the light of Jeremiah's sorrow over his nation.

Application

The final step in the conduct of the lesson will be a testing of the pupil's ability to apply the truth or principles which have been presented. After studying the attitude of Jesus toward the customary observance of the Jewish Sabbath, the pupils may be asked to formulate rules for the proper observance of the Christian Sunday; after a study of the Beatitudes they might discuss the question as to whether it is ever right for a Christian to be angry, or to participate in war. In the answering of such questions the important point is not that the pupil give the final best answer, but rather that he test his power of independent thinking and judging, and that at the same time learn to appreciate the practical difficulties in the way of a settlement of many questions of practical ethics and morality. This prepares him for unprejudiced but independent critical thinking in matters relating to social and religious problems in later life. This last step is termed application, method, or function.

Herbart himself distinguished only four steps, namely, (1) Clarification, including the steps which we have called Preparation and Presentation; (2) Association; (3) Systematization; (4) Method (function). Often the steps which we have called preparation and presentation are termed respectively Analysis and Synthesis. A common division is that of Professor William Rein, and others, which distinguishes five steps, namely, (1) Preparation, (2) Presentation, (3) Comparison (association, amplification), (4) Generalization, (5) Application. The various processes represented in the different steps in a measure overlap, though it is well worth while to make a careful study of method on the basis of this Herbartian division into formal steps and to apply the underlying principle of rational sequence in thinking to the work of religious instruction in the Sunday school.

(*Continued in The Church School for September*)

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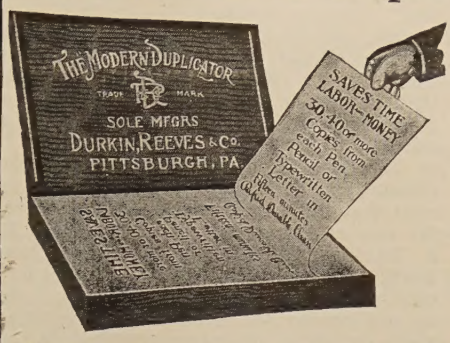
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Reviewed by Elisabeth Edland

Gentle Julia. 6 reels. Exchange, Fox, 126 West 46th Street, New York, N. Y. Booth Tarkington's novel. Cut the episode of children playing naughty tricks in church. Girl is very popular in her own town. On visit to big city she finds herself ignored by men she meets—so she decides to go back home and find happiness with young men of her home town.

Sporting Youth. 7 reels. Exchange, Universal, 1600 Broadway, New York, N. Y. Good auto race story.

Six Cylinder Love. 7 reels. Exchange, Fox. Young couple try to live above their income and start on a downward path by purchasing a six-cylinder car. Their trials and tribulations constitute a picture filled with merriment, a tear, and a laugh. It is a story of many a couple today. Comedy drama.

Herman, the Great Mouse. 1 reel. Exchange, Pathe, 1600 Broadway, New York, N. Y. Æsop's Film Fable. The little mouse is in constant danger for a whole day. Moral: "You can't keep a good man down."

Two Wagons—Both Covered. 2 reels. Exchange, Pathe. A burlesque on the "Covered Wagon." Funny comedy.

Felix Out of Luck. 1 reel. Exchange, M. J. Winkler, 220 West 42nd Street, New York, N. Y. Felix comes home to find note saying lady of the house is out. So he sets out to find some dinner and has many amusing adventures before he finally succeeds. He then goes home only to find that his dinner was ready for him all the time.

Hot Sparks. 1 reel. Exchange, Educational Film, 729 Seventh Avenue, New York, N. Y. Firemen trying to rescue people at fire find they are spending all their time rescuing each other. Cameo Comedy.

Swift and the Strong. 1 reel. Exchange, Pathe. Scenes taken of running, hurdling, throwing, putting the shot, pole vaulting and broad jump.

The Homemaker. 1 reel. Exchange, Educational Film. Beautiful scene with story. Man and wife evicted from home discover an old house boat belonging to no one. They take possession and drift contentedly down the river through beautiful scenery.

The Ant. 1 reel. Exchange, Educational Film. Secret of Life Series. Produced by Principal Picture Corporation by Louis H. Tolhurst with the new microscopic process.

Birds of Passage. 3 reels. Exchange, Pathe. Portraying the annual migration of birds from northern climates to the banks of the Nile, covering every phase of the birds' flight from the regions of the cold North to the warmth of the tropics. A battle between two huge crocodiles and the protective role played by the crocodile bird, whose principal task is to stand guard over the great sleeping dragons of the Nile and give them a warning signal as soon as there is any evidence of danger.

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A Project in Church History

(Continued from page 509)

problematic acts. There were questions of arrangements, suitable data, dramatic climax, costuming, scenery, characters, etc., involved in the drama project. In the book there was the problem of selecting data for eight chapters, of adapting the style and treatment of the subject to young people, of producing a book which would be suitable for an already well established course of graded religious literature, and for finishing a manuscript which would conform to the best regulations in the book world.

2. The project was carried to completion. The drama was written and preparations were made for its production. They were handed over to the Expression Department for criticism and suggestion. The head of the department reported that there was real dramatic merit in some of the plays and offered to direct the class in the production of one of the best of them. The project will reach its full completeness when the play is produced.

3. The project was carried out in its natural setting. The work was done in the atmosphere of an institution of learning where books and more or less expert advice were available. The college maintains considerable stage equipment and the Expression Department is constantly producing plays. For both the drama and the book the college community furnished a natural setting for the practical working of the project.